

If you think a cluttered desk means a cluttered mind, what do you think an empty desk means?

sign on a cluttered desk

# Calvinist Contact

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## Burlington woman accuses her church of false witness

Bert Witvoet

BURLINGTON, Ont. — The week of September 19 through 23 will not easily be forgotten by the Canadian Reformed Church of Burlington. This is the week that brought the church into the national limelight through the actions of one of its former members.

Mrs. Tina Selles through her lawyer Noel Bates went to the Hamilton Spectator to tell the public that she had been accused of adultery by her church even though she had remained faithful to her estranged husband. The story was picked up by the Globe and Mail of Toronto and was further elaborated on by the Toronto Star (it made the front page). National television and radio picked it up, and by the end of the week most Canadians had heard that a woman who claimed to be innocent had been branded an adulteress by her church.

So far the Consistory of the Burlington Canadian Reformed Church and its former pastor Rev. Clarence Stam (now pastor of the Smithville Canadian Reformed Church) have not commented since Mrs. Selles has threatened court action. The church and the pastor state that they will make their case in court.

(For more on this story see editorial, on page 2 and reports on pages 10 and 11).

Mrs. Tina Selles



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## Jewish Christians hold historic consultation

NEWMARKET, U.K. (World Evangelization) — An unprecedented event in Jewish missions took place as the Lausanne Committee Task Force on Jewish Evangelism met for a consultation in Newmarket, England, from August 29 to September 2, 1983. Fifty-two delegates from ten countries and five continents engaged in biblical study and discussion of topical, theological and missiological issues relating to Jewish evangelism.

The participants, representing seventeen mission agencies and seven theological institutes and study centres, focused their attention on three key themes: the theological significance of Israel; the theological and sociological concerns of Jewish believers in Jesus, and Christian witness to the Jewish people today. This task force meeting was a direct outgrowth of the Lausanne Committee-sponsored Consultation on World Evangelization held in Pattaya, Thailand, in June 1980.

The Reverend E. David Harley, Lausanne associate in Jewish evangelism, organized and presided over the consultation. Susan Perlman, a Lausanne Committee member, served as assistant co-ordinator.

According to Perlman, "The field of Jewish evangelism is one which has been riddled with strife and divisions. These divisions have been not only a result of sectarian distinctives, but also of strongly differing opinions on methodology." Furthermore, she feels Jewish missions worldwide have generally been misunderstood or ignored by the larger Body of Christ.

Some significant data which emerged from the Newmarket consultation included a survey completed in August of 1983 giving demographic and sociological data on Jewish Christians in the U.S.A. The

U.S.A. has almost half of the world's Jewish population. Some of the finds were: 1) U.S. Jews who believe in Jesus have more education than their non-Christian Jewish counterparts. 2) There is a high percentage of Jewish

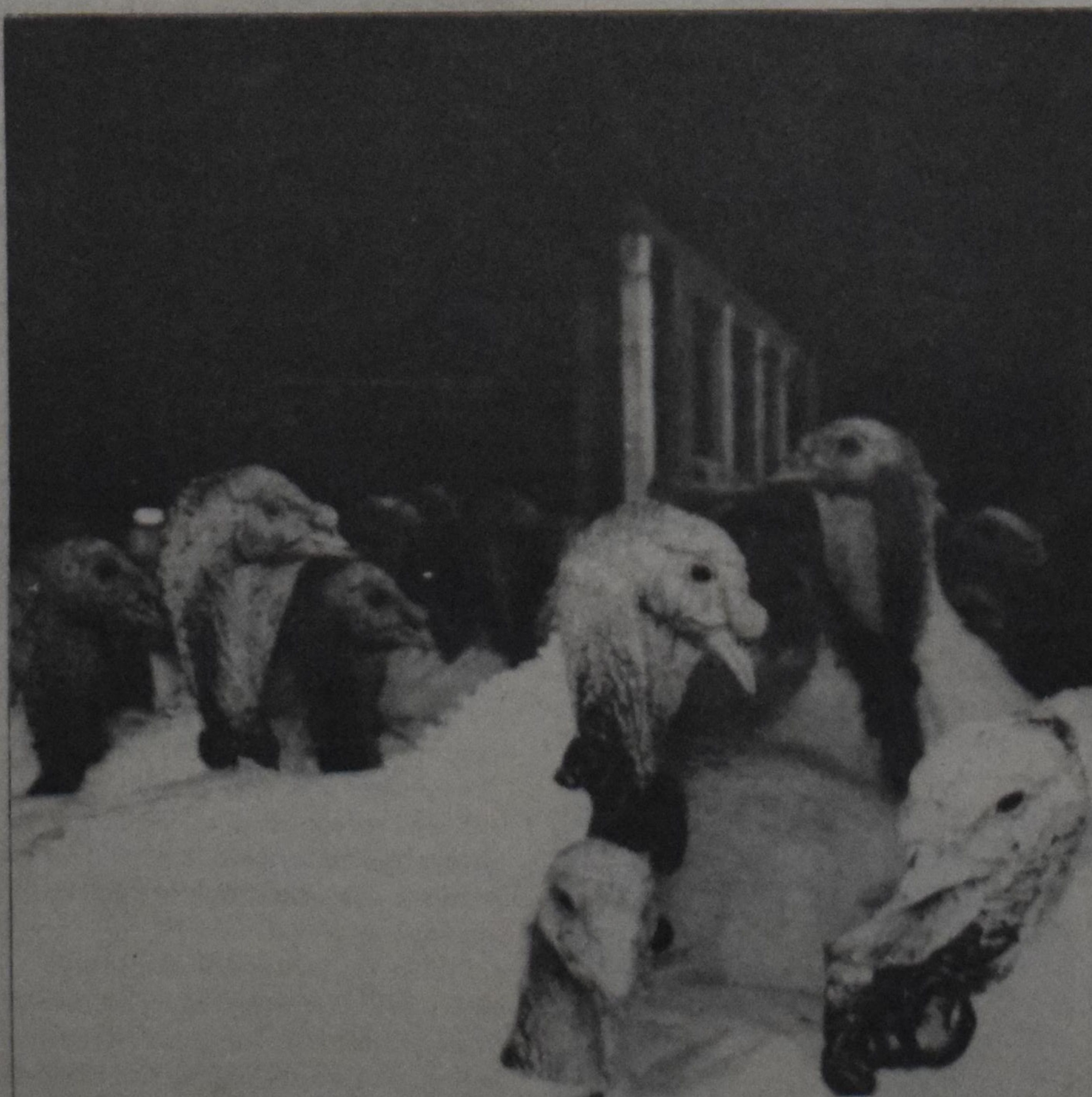
Christians involved in professional and technical occupations. 3) Jewish believers are as concerned with maintaining their Jewish identity and distinctives as other Jews.

The delegates to the consultation were made aware of the inception of the Casparian Center in Israel, formed to provide theological education for indigenous Christians.

Perhaps the sentiments of those assembled were best expressed by the remarks of Dr. Gerald Anderson, Executive Director of the Overseas Ministries Study Center, as he addressed one of the plenary sessions:

"The Christian conviction that Jesus Christ is for everyone is so fundamental and pervasive in the New Testament that to believe and maintain otherwise requires one either to ignore the New Testament, or to do surgery on it and eliminate the substance of this thrust, or to engage in the revisionist and speculative interpretation of Scripture.

"It is indeed ironic that — whereas in the primitive church the two most fundamental controversies were whether the Gospel was for anyone other than the Jews, and then whether Gentiles had to become Jews in order to become Christians — today the controversy involves the issues of whether the Gospel was intended to include Jews, and then whether Jews have to become Gentiles in order to become Christians."



### Thanksgiving Day?

It depends on your point of view. These turkeys on Claireview Turkey Farms of Dunnville take a dim view of the whole matter. For more on the story of their negative attitude, see pp. 12-13.



# Calvinist Contact

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## Op/Ed

### Can any good come out of public exposure?

Calvinist Contact, after some soul searching and reflection, has decided to report on the story of Mrs. Tina Selles of Burlington, Ontario and her complaint against the church she felt compelled to leave six years ago.

A case like this really belongs in an ecclesiastical court, not in the press or in the civil courts. But the actions of Mrs. Selles have thrust the case into the public arena, and a christian press has the responsibility to deal with public issues, especially when they concern the christian church.

There are many angles to the story; one hardly knows where to begin. For the secular press the matter seems to be very simple. A woman claims to have been unjustly accused of committing adultery by her church. The story deserves wide publicity. Why?

Why is the press, radio and television so interested in this story? To say that the public has a right to know and the press has a responsibility to let the public know is not a good enough answer. Editorial decisions have to be made why one story is published and another is not, why one story gets front page treatment and another one is tucked away in a small corner on the fifth page.

We must assume that the press saw this story as one that needed to be told from the point of view of social justice. That is, shedding a favourable light on the editorial decisions that were made. But we may assume that other motives can, and often do, play a role. A story about adultery and conflict makes for good copy. People like to read about that. A story with a victim elicits many emotional responses. In addition, the modern media likes to show up "conservative minded" sections of the population as being narrow-minded. It's no secret that most editors and journalists are liberals in the classic sense of the word. They nurture an individualistic view of society. They champion the rights of individuals but have very little concern for the integrity of a group or organism.

The reporting itself must also be questioned at times. Here is how a reporter from a metropolitan daily describes what happened when Tina Selles was placed under the second step of discipline:

The church was full, but Tina Selles had never felt so alone as when the minister gazed down from the pulpit at her and told the congregation she was a sinner — an adulteress.

This kind of reporting is hardly objective. What impression is it trying to create? Anyone who understands the reformed practice of exercising discipline knows that the minister did not actually say, "she is a sinner and an adulteress." A little further in the report we read that "Selles could not convince them, (the elders) that she had remained faithful to her husband." Doesn't this give the impression that the church elders suspected her of having been with another man; something even Tina Selles would not say.

All these questions lead us to ask ourselves should Tina Selles have gone to the public media? The general secretary of the Canadian Council of Churches, the Rev. Donald Anderson, is reported to have applauded her decision to go public. Others cringe at the thought of having the secular press deal with such a delicate spiritual matter. Certainly the name of the Canadian Reformed Church, (and even of other reformed churches who are invariably referred to as "Dutch reformed"), has been tainted by this publicity.

One could wish that someone else besides lawyer Noel Bates had advised Tina Selles, so that she would have taken a different route. Yet, one must be careful not to judge a woman who appears to be under a lot of stress for wanting to cry out to the world that she needs help. For this is really what Tina Selles is doing.

And perhaps something good will come of all of this, who knows. After all, there are matters here that all of us can learn from. Let no one point any fingers at the Canadian Reformed Church of Burlington either. Our reformed tradition as a whole has to come to terms with the reality of marriage breakdown and separations.

We have to ask ourselves, does leaving a marriage necessarily constitute adultery? Are there sinful reasons for leaving a marriage and also sad but necessary reasons?

The whole question of church discipline and how it is carried out needs to be carefully looked at. Unless a church is a close, caring fellowship it does not even have the right to admonish.

The issue we as churches have to face is, how do we maintain a love and respect for the laws of God without becoming judgmental and legalistic. It's easy for so called liberal churches to point at so called conservative churches. The question "liberal" churches have to face is are they still in awe of the Word of God for his people? Do they still love His commandments? The question "conservative" churches have to face is, can they embrace the forgiving grace of a merciful God and impart that liberating gospel to their members?

## Letters

### Organists living messengers of grace

In response to John Martens' August 19 article "Please Bless the Organist" — praises be!

Finally someone has recognized the true value of what organists are to the church, and not part of the furniture. They take part during the services by way of music.

My mother has devoted thirty years of her life to playing every Sunday rain, shine or snow, and expresses her love of God through music.

She has given spiritual comfort during times of need, and happiness on joyous occasions through playing.

They are living messengers of God's grace and love by virtue of their playing. Her music has been a part of my growing-up years, and when I sit in church and she begins to play, I experience a great amount of pride and extreme joy when a certain piece is played which touches everyone's

heart in different ways.

To all the organists and especially to my mother: we may sometimes take you for granted, but God bless you for all your years of devoted playing and praising of God's word through music. "Please Bless the Organist."

Mrs. Helen (Vandenberg) Gullion,  
Sarnia, Ont.



### Specific advice on how to improve C.C.

I am writing about the new way Calvinist Contact is printed these days. I liked it the way it was before. The paper is not like it used to be.

I have spoken to different people from this area, and said to them, "Why don't you write Mr. Knight," but not everyone is good with a pen. I always looked forward to page 3 for the letters to the editor (by the way I didn't see any this week).

I'd like to see a continuing story each week. Keep the letters each week to the editor. Nice large print for our failing eyes would do fine too. Do away with those black lines all over the pages.

Too much space is taken up with advertising, even though I realize you need it to survive. Let's have more church news from all the different

reformed churches, and other churches as well.

Also, in some of your ads, no addresses are given. I would like to keep reading this paper, but I don't know if I will or not.

Also, how about a small follow-up story about the young man and woman that disappeared in the B.C. wilderness last year? A moving story it was, and I have personally written the young man's parents. A small note or paragraph to let us know if anything was ever found or heard of would help.

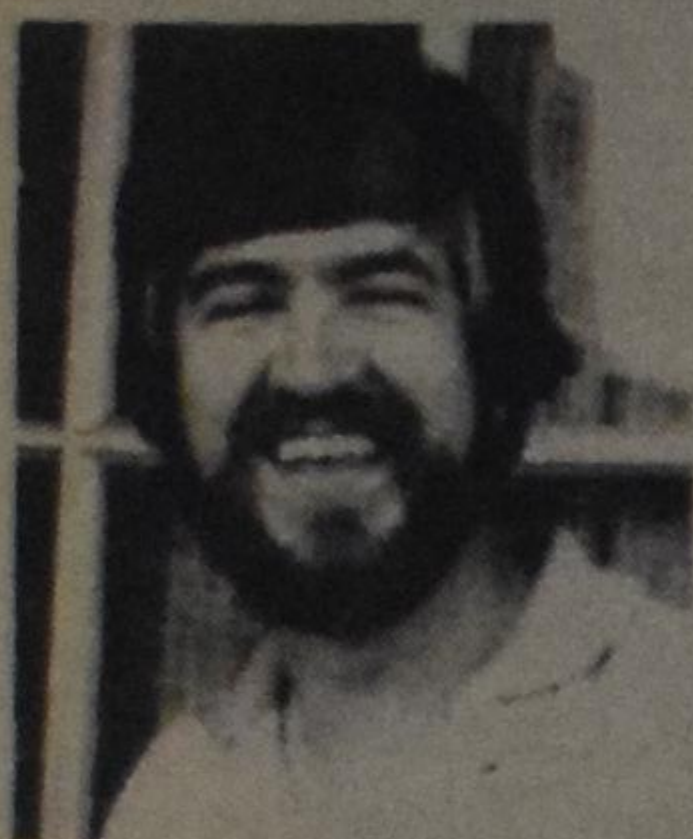
I also miss Wally Goossen's stories, and the one the widow was writing off and on.

(Mrs.) Henny Schoon,  
Chatham, Ont.

P.S. I do not like the comic Pontius Puddle.



JUST A MOMENT/HERMAN PRAAMSMA



"But I've always said that you can't really say you've fully understood something until you can put it over to the man in the street ..."  
[Rev. John Peck, goat-milking philosopher from England, on a visit to the ICS in Toronto].

Language is a key. It can either open or close, make clear or muddy, easy or difficult; it can simplify or obfuscate (see what I mean?).

You may not be aware of it, but newspapers are written for a grade six vocabulary level. That way all who read will be able to grasp what is being said.

I can respect that. I know that it is much more difficult, and possibly more important, to speak for three minutes to children than for sixty minutes to adults. Perhaps I'm giving myself away there by admitting to my lack of practise. It's so easy to use cliches, pat phrases, or a special language for special subjects. It's so hard to keep it simple.

Especially in churches and in our formal religious acts we tend to use the key of language which muddifies and obscures the simple. This week I had Consistory in stitches, simply by reading an article from the Church Order and losing everybody. One person wondered if a lawyer had cooked up that one!

The next evening my confession class tried to wrap its tongue around some articles of the Belgic Confession (We will have a new translation soon, thank goodness).

It is a pity that there are so many words with Latin roots in our vocabulary; words that are clear only after they have been explained carefully: justification, sanctification, incarnation, reprobation, and the like.

Still, those things belong to the time of the Reformers and the language and customs of those days. What bothers me much more is the way we ourselves often speak, preach and pray. We use words no one in his or her right mind would use in everyday conversation.

Beauties like: "behooves", or "draw night" or even, to the great joy of those who are still listening, "our wayward home."

We have our own secret codes and phrases that function only on Sundays or when our eyes are closed. That is not a sign of respect, but of something else. False piety perhaps. Not so much orthodoxy as laziness.

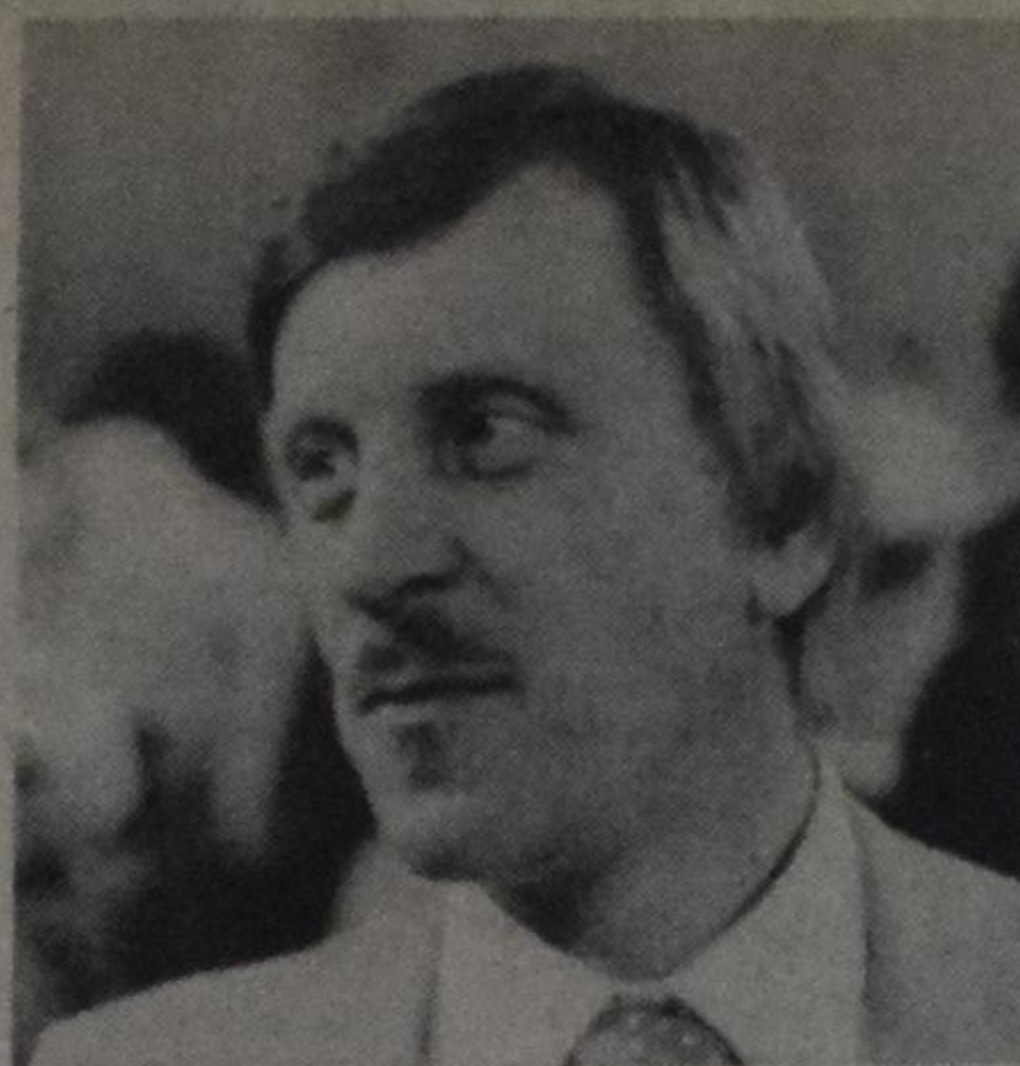
Let's be careful!

Let's not frustrate those who want to and need to hear: our children, our guests, young people, all who have ears!

Keep it simple.

It would be a tragic thing if we — without meaning to, I'm sure! — locked people out. Our speaking is not to be church-discipline-in-reverse. We are supposed to be letters. And letters to be read apparently by all men could do worse than to be addressed to grade six.

Rev. Herman Praamsma is pastor of the Fellowship Christian Reformed Church of Rexdale, Ont.



Guest editorial

# Leadership can be had

The christian community needs leadership but can't get it, or, if it exists, won't allow it to be exercised. Yet it clamours for it.

It's frustrating. We look to certain people in our community to lead the way, and when they do lead, they're cut off at the pass. What's happening?

When I take a closer look, I discern three problems that contribute to the impasse.

First, the people who ask for leadership often lack a clear self-identity. We must know what our strengths and weaknesses are before we will allow others to serve us out of their strengths. In other words, we must be able to identify our own gifts before we can accept the gifts of others. If we cannot, we will feel threatened by gifted services and, understandably, lash out against leadership. Under these circumstances, leadership gets all sorts of negative labels attached to it. Obviously, any service rendered to the community which is perceived as a threat will be rejected.

Second, leadership is visionary and confronts us with the challenge to take "risks" or what we call "to step out in faith." Visionary thinking and action require that our dreams and plans are big enough to fit God. Don't misunderstand. God is bigger than any of our dreams and plans, but we can think about our God in such a way that "our God is too small." Visionary leadership suggests new ways of looking at things, opens up new understanding of God's Word and how he is working in today's world. It outlines ways in which we can do all things in "Christ who strengthens us." Leadership motivation is marked by the conviction to "press on to take hold of that for which Christ Jesus took hold of us."

Now, that's scary in a topsy-turvy, fast-changing world. It's especially scary because leadership is never stationary and always dynamic. Even in times when our faith is timid, or circumstances seem to say that we should slow down, we must carefully balance long-term vision and short-term action. Leaders may feel stress when they must resolve the tension between long-term vision and short-term problems, but they will not panic. Leadership and panic are mutually exclusive.

Third, the exercise of leadership and the acceptance of such leadership requires trust. When there is trust both the leader and those who accept the offered leadership can talk together about the strengths and weaknesses of the leadership offered and of the group that seeks the leadership. However, as soon as either doubts the commitment or the integrity of the parties involved in the leadership interaction, mutual rejection follows. Such rejection, even if it only appears to be that, gives way to adversary attitudes.

In short, leadership is graciously aggressive, timidly bold, and realistically visionary. It arrives on the scene when all the parties participating in the formulation of policies and plans seek to build the kingdom of God and not a kingdom with any other label.

Such leadership can be had, if we allow for it. The less we fight our battles, and thus save lots of time and energy, the more we will be united in the battle of the Lord. Leadership will be had when we are willing to be servants of God and of each other. And when leaders do emerge, we should remember that also they have limitations. When we remember that, they will never become the idols they never wanted to be in the first place.

There are leaders out there in your church, office, shop, college, labour or political organization, school board. Search and you will be surprised.

Sidney DeWaal,  
Edmonton, Alta.

**EDITORIAL POLICY:** We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on.

Letters may be abbreviated or only excerpts may be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

A long letter, 500 to 750 words, may be published in the upper right hand corner of this page, provided it meets editorial standards.

**Editor's note:** We would like to thank Mrs. Schoon for her comments and assure her and all our readers that we will continue to print letters to the editor and to strive for more news from various churches [see p. 7]. Also, an update will be featured soon on the Heemskerk plane crash in BC last fall. Wally Goossen is now featured on the children's page and Mrs. Jean Dykstra completed her series on being a widow. Concerning advertisers, some request that addresses be withheld. Our readers have probably noticed that since our new format was introduced in September, we have increased the type size for easier reading.

## Dutch hands not exactly clean

Several months ago Rev. Geuzebroek ran a series of articles on the Anabaptists. One of the statements he made was: "With the possible exception of Holland, they were persecuted everywhere."

I have been in correspondence with Daniel Hertzler, of the Mennonite Gospel Herald. This is what he photocopied for me from the Mennonite Encyclopedia:

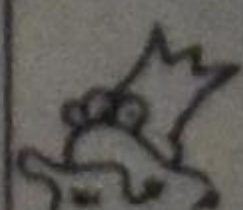
"In The Netherlands, the Anabaptists, after the first half century of persecution, were permitted to develop in comparative peace. Jacob van Campen, a strong support to the movement, died as a martyr at Amsterdam in 1535. The government proclamation of June 10, 1535, opposed the Anabaptists exclusively. It was of extreme severity, and

announced that anyone who refused to recant would be sentenced to death by fire, including those who harboured them. The latter were generally beheaded, or in case of women, were drowned.

The Frisian Stadholder in 1534 commanded by means of proclamations that the accursed sect of the Anabaptists be exterminated. The Anabaptists met with the most severity in the imperial crown lands, the provinces of Zeeland, Noord and Zuid Holland, and in the most

southern Brabant and Limburg provinces. Groningen had only one Anabaptist martyr. Jan Pauw was beheaded on March 6, 1535. 2,500 is the most nearly correct number of martyrs in Holland."

Peter Tensen,  
Brantford, Ont.



## Pontius' Puddle



P3-35



## Society

### Visit to refugee camp La Primavera near San Christobal

Gerald Vandezande

This small refugee camp is located on fertile land owned by a religious order of sisters who secretly made room for and help a number of Guatemalan families get a new start in Mexico with the assistance of the Christian Committee in San Christobal.

We met with three refugees who serve on the camp's co-ordinating committee and a husband, wife and child.

**The first refugee**, a younger man, told us he left Guatemala because of the military government's massacres of entire families, children being clubbed to death, whole families being tortured and burnt to death or cut to pieces. His relatives had been killed. "The powerful don't want to share. Any who have done a bit better (than the poor) are persecuted." He had been in the camp for 8 months.

**The second refugee**, an older man, said he fled because the Guatemalan army oppressed people, hurt friends and relatives, and because of what they heard had happened in other villages. "Any attempt by a community to better our lives is viewed with suspicion." The improvements he referred to were related to sewage, roads, water and hospital care. "The leaders who had been helping to improve people's conditions are dead." He and his family of 10 left. Often when the army came the men were working in the field and the women in their houses. The latter were killed by the army. "The massacres, burning, etcetera made us leave before they got to us. I came to Mexico so we could live. It was impossible to stay. Others left as well." He worked in a refugee camp near the border. After 4 months he and his family came to La Primavera (it means: spring time!). "We left by climbing over the mountains. We couldn't use

the highways." They walked for a week in order to get to the Mexican border. "I prayed to God and decided to leave so my children can grow up."

**The third refugee**, also a young fellow, came together with the first person (see above). After he had finished his studies (to become a teacher), he went to Mexico for a visit. When he returned

said: "Those of us who studied know what's going on and tried to help our people to improve their situation, but the (Guatemalan) government views us with suspicion. My two brothers were killed because they tried to help the people improve their lot." He added that "the army kills everybody indiscriminately." He was in Mexico for a month

the people together. Sometimes we believe them, and when people show sympathy for the guerillas the army kills them." Revolutionary organization representatives came in to raise consciousness." The army tries the same thing but fails. Then it kills people. It doesn't know how to act like guerillas." "In 1979 and 1980

massacring people in the area." The army barracks were close, but they got around them. Then they came to a border checkpoint and asked for permission to make a 72-hour visit to Mexico. They got a pass from an official in the village, but they did not return. They had no identity papers in Guatemala. The Mexican government has



The old and the new houses for the refugees

he discovered that the Guatemalan army had killed several members of his family and that his parents had already started on the long trek to Mexico. He found his parents in Comitán in Mexico.

These refugees don't believe things are getting better in Guatemala. "Rios Montt's army killed people who did go back." Current President was Montt's Minister of Defense, "so how can we believe him." If we go back, we may also get killed! We want to go back when the situation is better, but not now. It's not secure." Commenting on their situation in Mexico, they expressed concern about their ability to stay. "We're here, but we don't have security to stay here; at least we have food for our families."

One of the young fellows

when "I learned that my two brothers were killed." The army threatened to kill the entire family. His two brothers were preaching the Gospel — "all we tried is to live by the Bible and to share with others. Many Christians have been killed because they speak the truth." On the other hand, "The government uses religion as a tool to keep people blind and passive. It's hard to know."

This same person told us that "the army dresses up as guerillas and kills people." He insisted that "the guerillas don't kill old people and children. No massacres. They select."

**The fourth refugee**, the husband of the woman with the one-year-old daughter, confirmed that "in many communities the army comes in as guerillas. They call all

many people still trusted the army; but no longer."

Guatemalan government bureaucrats have apparently tried to control people through loans and projects, "but we know we can't really trust their offers. There are many subtle and sophisticated forms and techniques of control besides violence. There are so-called model villages controlled by the army. People can't have any personal project. It's slavery." Guatemala's internal refugees have been pushed into working for the government on highways for military purposes. Women have to do whatever soldiers want done — wash and repair clothes. The army doesn't kill these refugees but uses them. The Guatemalan Red Cross is involved; it cooperates with the army." He and the other refugees knew about 22 model villages under Rios Montt. "Now more model villages have been put together for easier control."

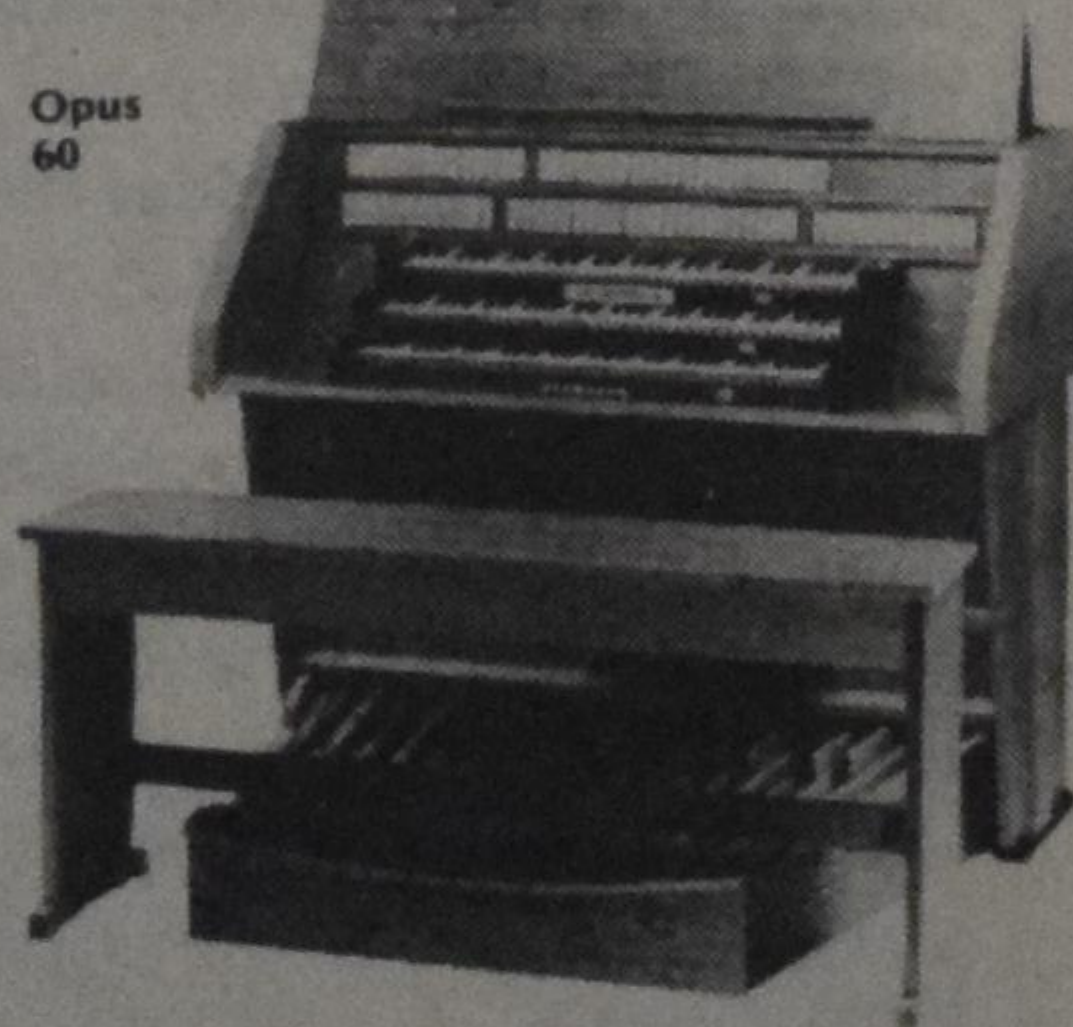
His wife was 6-7 months pregnant when they began fleeing from Guatemala. They "slept 20 days in the mountains." When the army came, people screamed and went up into the mountains. They had no food and no blankets for the children. They got sick. The army was

not asked for them. At first they were in refuge in secret (at La Primavera), but the Mexican government let them stay when the news of their hiding place got out at the end of June 1983. They're worried they don't have papers — "not sure what's going to happen, what Mexican immigration officials will do." It's okay if they're sent to another refugee camp "but not to Guatemala."

This refugee community looks after 4,000 chickens, grows food for themselves and other refugee camps. They teach the children and "prepare ourselves for the future."

We saw their chicken operation and excellent gardens as well as their houses and the class rooms. They are rightly proud of what they are accomplishing. These people, compared with many other refugees and Mexicans, are "better off," although their living conditions still leave much to be desired. They are a thankful people who are more concerned about other refugees in Mexico and Guatemala than about themselves. I was impressed by their wisdom, courage, and sensitivity.

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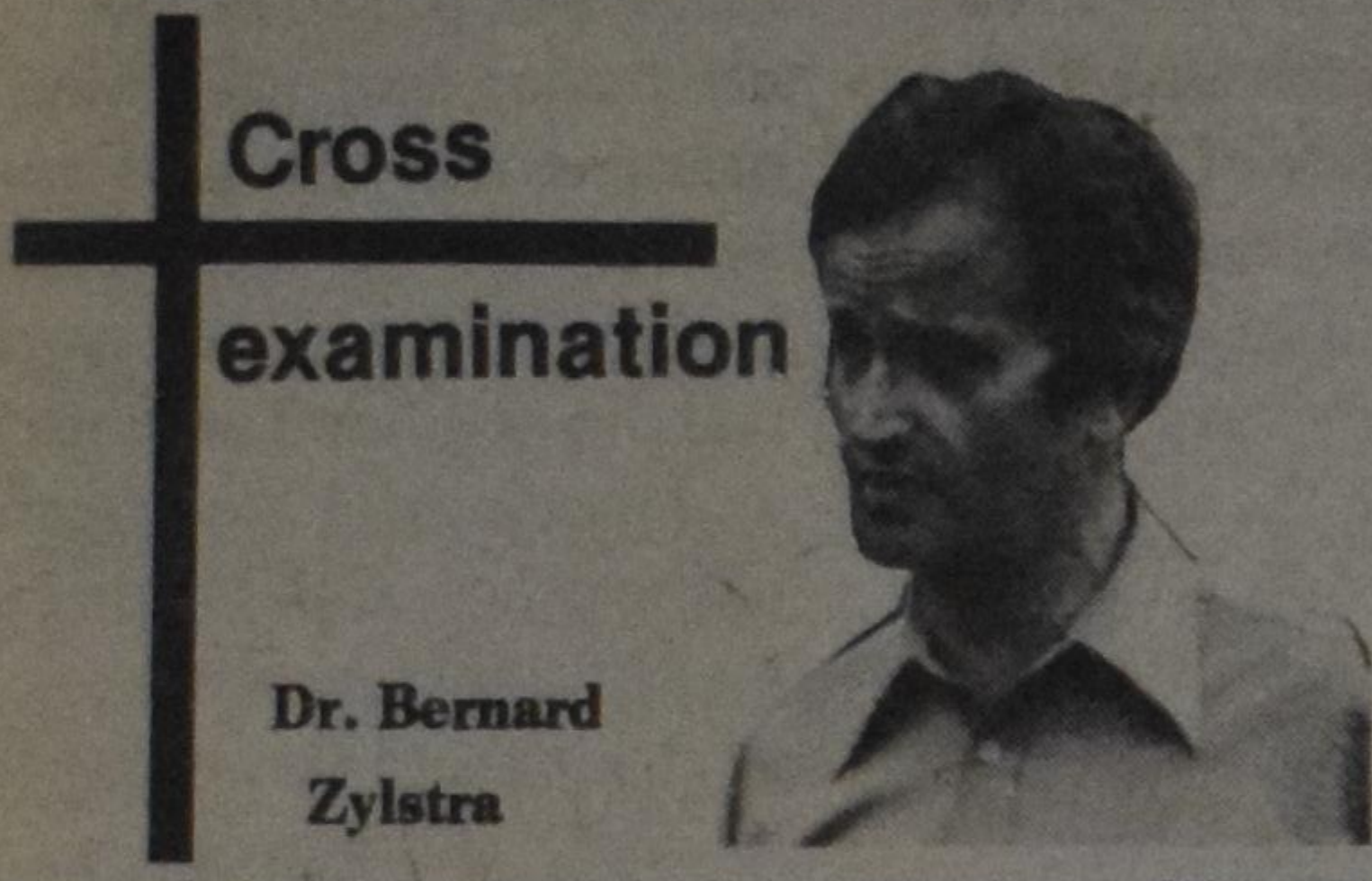
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(Mr. in de Rechten, Leiden)

Also Dutch Law





# Why Russia can't say "We're sorry!"

There are many unanswered questions about Russia's downing of flight KAL 007 on September 1. This doesn't mean that we can't learn some very clear lessons from this tragic event.

The first lesson we should learn is that truth is of little value to Russia's totalitarian rulers. Spokesmen for the Russian government hemmed, hawed and lied about the fate of the 269 persons who died in the Sea of Japan that early morning.

Why didn't the Russian government, when confronted with the plain facts, admit the truth, explain its side of the story, make compensation to the victims' families, and apologize? Why couldn't they say "We're sorry!"?

This is what Bulgaria did in 1955 when it shot down an off-course Israeli civilian airliner, killing 58 passengers and crew. And, in turn, this is what Israel did in 1973 when it shot down a Libyan airliner, killing 108 of 116 passengers aboard. Both Bulgaria and Israel admitted they had made a military error in mistaking a civilian airliner for something else. Why can't Russia do the same now?

Because Russia is a *totalitarian* regime which cannot afford to admit making *military* mistakes. We have to keep in mind that from many angles the Russian system is very weak. It is weak spiritually. Genuine religion is mostly an underground affair. It is weak morally. Cheating and looting is very common, and millions seek a measure of satisfaction in alcohol. It is weak artistically. If you don't toe the party line, you won't get your novels published. It is weak politically. The number of people interested in the life of the Communist Party doesn't exceed two or three percent of the population. It is weak economically. The centralized control of production in both industry and agriculture leads to outrageous inefficiencies, and everybody knows it. There is very little to be proud of in Russia on the part of the mass of its citizens.

But there is one area where Russia is strong, and that is its military power. That's what keeps the regime going and gives even the average Russian a bit of pride. Hence the members of the regime can't possibly admit to its citizenry that someone in the military chain of command made a

horrendous error of judgment in ordering flight KAL 007 to be shot down. The brutal mistake had to be covered up by brazen, outright lies.

There is a second lesson to be learned here, and that concerns the Russian regime's indifference to human life. The members of the regime don't apologize because in a real sense they do not care that 269 persons are dead because of a mistake. Listen to the statement made by Marshall Nikolai Ogarkov, the Soviet chief of staff, in the unprecedented news conference on September 9. One of the Western reporters asked him: "If the Soviet Union bears no guilt in this affair, as you have said today, why have you not told your own people that 269 people died?" This is what Ogarkov said in reply: "How would we know how many people were aboard this plane? We were not estimating at all that we were dealing with a passenger plane ... This is a piece of information known to those who staged the flight. Let them figure it out on their own."

The third lesson to be learned is this. Let's be thankful that the rulers in Western democratic "capitalistic" societies display more of a concern for truth and human life than the rulers of Soviet Russia apparently do. We may critique democratic capitalism for its shortcomings. But we better make some basic distinctions between the inhumanity of Russia's totalitarianism and the failures of America's and Canada's democratic system.

**Note:** In my September 2 column on "The World Council in Vancouver" I quoted from the report "Witnessing in a Divided World." My quotation was from a draft which, precisely because of its controversial character, was later changed.

My quotation from the draft reads this way: "We witness to the uniqueness of the birth, life, death and resurrection of Jesus and precisely because of that we recognize and affirm the presence of God in the religious experience of other faiths."

In the final report this sentence now reads: "While affirming the uniqueness of the birth, life, death, and resurrection of Jesus, to which we bear witness, we recognize God's creative work in the religious experience of people of other faiths."

This change indeed affects the meaning of this significant statement, but it clearly creates new problems of its own. In any case, the change does not affect the thrust of my article.

Dr. Bernard Zylstra is President of the Institute for Christian Studies in Toronto.

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# Church

## Pastoral Pondering

### The adolescent predicament (Part 3)

In the previous article I indicated in conclusion that, in terms of the complexities of our society, we do need specialization. But we must also be careful what the focus of specialization is. We do well to heed the words of author J.J. Mitchell in his book entitled *The Adolescent Predicament*:

*"adolescents in our society are valued only as consumers. Therefore, their worth is measured primarily by their ability to consume. Their only real purpose in an economic sense is to purchase goods, to hasten fashion cycles which guarantee the obsolescence of what they purchased yesterday."*

I can really identify with this statement. My experiences during my pastorate in Edmonton were that in the newly developed areas of that city, city shopping malls and schools were often built side by side or across from each other. You'd almost think it was a plot vs. the adolescent society!

Is what Mitchell wrote in any sense true to your experience? Is the only purpose of those beautiful teen years the burning up of products produced by others? I think if we polled young people, we'd get that kind of picture. A lot just want to get to work because work means money and money means wheels and the ability not to be out of fashion. These things are important to our youth — important, because they need to belong to the group that they spend most of their waking hours with — the student body. It's in that group that they battle for recognition, popularity, because it's the only group within which they feel they have a place.

The question is, are our adolescent children especially, allowed to make contributions to family life? Is there room for experimentation within the home? Experimentation short of causing hurt to the child or others. What about the church? Do our young people have a meaningful place within the church? Notice how they are placed in the same social grouping again as at school. Is it often not the case that in church too they are to be seen but not heard? As long as they show up at worship services we pretend as if everything is OK. But is it? Are young people, yes even adolescents visible at congregational meetings? On the whole not! Has the church possibly given them the feeling that all we want is their money but not their input? No doubt, among our non-confessing young people there's that feeling: "we can't vote so why go anyway!"

If there is a challenge I would like to lay before the church, it is that we make our young people feel very welcome at congregational meetings and that we make it quite clear to them that we want to hear from them, we want them to contribute to the discussions and deliberations of the church even though they can't vote as yet!

That will set them thinking — that they are not the church of the future but that they are already very much part of the church today! We are church together — because through baptism we are heirs of the Kingdom together and so we ought to seek God's will for our lives together!

This has some startling implications! Not the least of which is that parents and adults generally can no longer look at young people with a rather "condescending attitude." I suppose what I am really saying is that when parents lament the state of the church's young people and begin to point fingers, they need to remember that for every finger being pointed at the young people there are as many as three fingers pointing back at them.

And so, in next week's conclusion I would like to make some remarks about parenting.

*Rev. Henry Jonker is Pastor of Trinity Chr. Ref. Church in St. Catharines, Ont.*

## Press Parade

### Christian education

When we speak of Christian education, we do not have in mind things like Sunday School or Catechism classes, but we refer specifically to Christian day school education from the elementary level all the way to university.

Whether for good or ill, historically there has always been a rather close tie between the church and the school (especially among Christian Reformed people). In fact, you can find two articles in the Church Order which refer specifically to Christian schools.

In Article 71 we read: "The consistory shall diligently encourage the members of the congregation to establish and maintain good Christian schools, and shall encourage parents to have their children instructed in these schools according to the demands of the covenant."

Article 41, presents a number of questions which the classis is to ask the delegates of the various churches. One such question reads: "Does the consistory diligently promote the cause of Christian education from elementary school through institutions of higher learning?"

If anything, these two articles from the Church Order indicate the close link which the Church envisions between itself and institutions of learning. To be sure, it does not say (and it should never say) that the church should itself be in the business of running a school. But the words "diligently encourage" and "diligently promote" indicate more than some kind gesture.

There has been a fair bit of discussion about these articles in the Church Order. The question has been raised whether the church goes too far in these pronouncements. Does it not essentially exclude good devoted persons from serving in a consistory because somehow they have not seen the dire necessity of Christian education, but are otherwise exemplary Christians in their confession and life?

## Agenda

for the

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I will be honest when I say that at times I have wondered whether the Church Order does not go outside of its jurisdiction, as the danger is not unreal for churches to apply these words very legalistically. On the other hand, I am very thankful for the positive support the church through its consistories gives to the Christian School movement. In my opinion, it would be a loss if the church would become wishy-washy in relationship to the burning issue of education. I am sure that the Christian schools are far from perfect, but I am thankful to God for the fine institutions of Christian learning we have and the church (all of us) should support this work of Christian education wholeheartedly. We as Christians (and not only Christian Reformed) need to stand together as God's people in this most meaningful endeavour.

Rev. J. Keressies,  
Sarnia, Redeemer CRC

### What do we do if christians disagree?

Abortion. Hunger. Nuclear weapons. Environmental pollution. Prayer in public schools. What's a Christian to think about these social issues? How should Christians act? Sometimes the answer is clear; most of the time it's not. According to Kent Millard, a Methodist pastor, some Christian leaders react to this complexity by deciding what the Christian position is and then announcing to it their people. At the other extreme, some leaders refuse to deal with social issues at all in the local church, saying it's too divisive.

Christian Reformed people will want to find a balance between these extremes for potentially divisive subjects. Completely avoiding them is not helpful or appropriate, according to the Synod in 1978.

But how to proceed? Rev. Millard's educational model may be helpful. He says the model "does not presume to arrive at the Christian position on a specific social issue, but it does enable individuals to begin to arrive at their Christian position."

Millard advocates a 3-step process:

1) *Factual considerations phase.* Here a group collects as many facts as possible about the issue. Facts are often in dispute, so it's wise to get them from a variety of sources; 2) *Biblical and theological phase.* Here the principles and guidelines of Scripture and creeds are studied to derive a faith perspective on the issue. Sincere Christians may differ on biblical interpretation, and

charity and respect must guide this phase of the discussion too; 3) Finally, the group moves to the *personal decision phase.* Millard says of this, "With the relevant facts in one hand and biblical and theological understanding in the other, Christians must make their own personal decisions and surrender them to God." If the group is guided by Christian love, they will indeed have respect for one another's differing opinions.

Presbyterian George Chauncey summarizes this approach appropriately: "So do the best you can. In light of all valid considerations, decide what you think God requires and enables you to do. Then cast yourself on his forbearance and forgiveness. That's what it means to decide, act and live by faith."

Bulletin,  
Leduc Chr. Ref. Church,  
Alta.

### Where is the hunger?

Can you imagine 12,000 Christians together in one place? And they are all eagerly listening to the message presented. Maybe I am not fair, but when I compare that to our Sunday evening attendance, I do ask the question: Where is the hunger for the Word of God? Why is there that seeming apathy in relationship to the second service? However, we can indeed be thankful for the many Christians in our land and the USA. To be sure, they are not all Reformed; they may not all be necessarily Protestant. But they are Christ-confessors, and with them and many others we share one common faith-bond in Jesus Christ, and we have just one message to bring: that Jesus Christ is Saviour and Lord. I am personally very thankful to God for placing me in the Christian Reformed Church with its rich traditions and sound biblical teachings. But it may well be that the time will come (as during times of persecutions) that denominational labels will lose their significance, and when it does not really matter very much under what denominational flag we are marching, but when, it does matter that we are part of the army of Jesus Christ. Of course, in a way that matters already now.

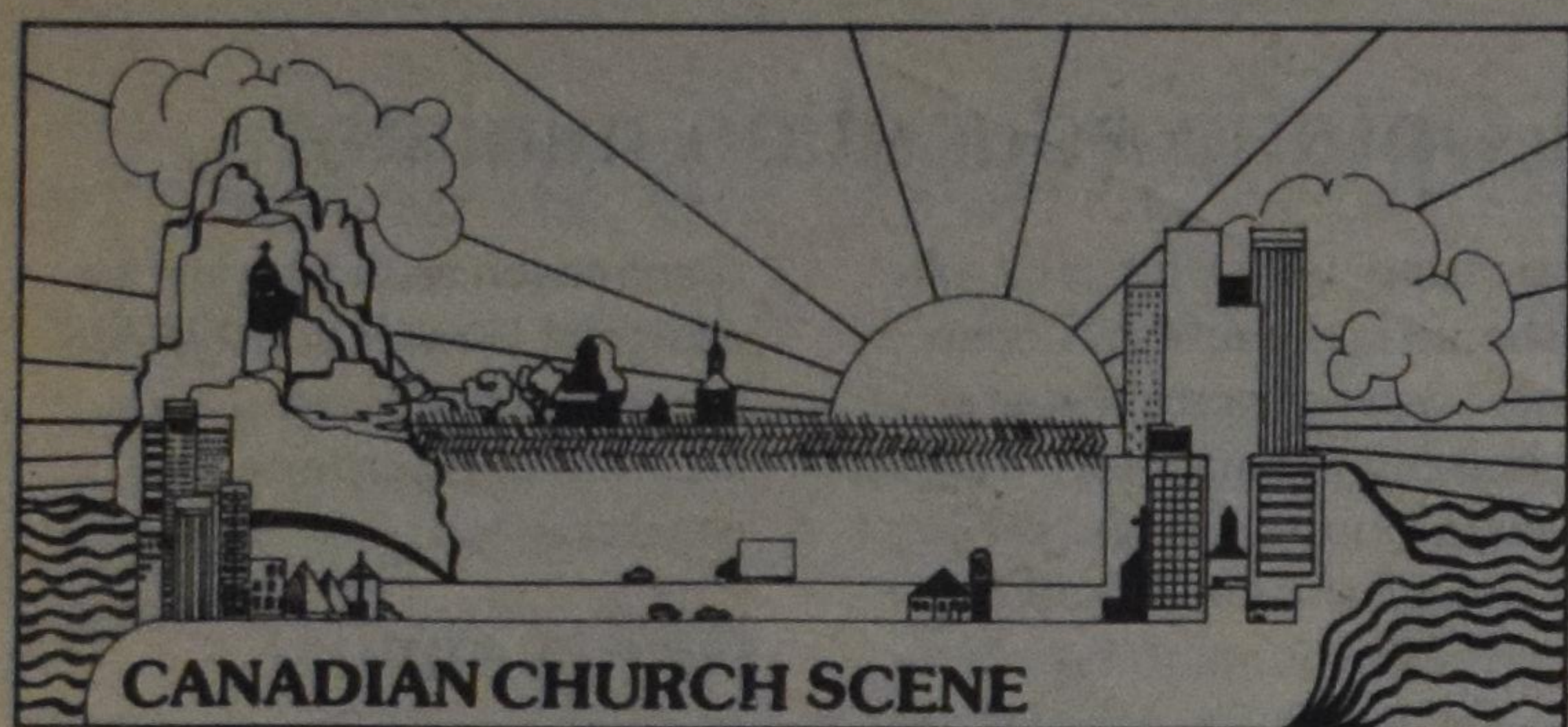
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## Bane and blessing of technology

Jacob Kuntz

Under the heading "Technology — the fourfold revolution" John H. Redekop wrote an instructive article in the Mennonite Brethren Herald of August 19. It deals "with four awesome technological achievements that have become both bane and blessing." Part of the article follows here:

1) **Television.** Focussing first on the level of the individual, the tube must be given pre-eminent place. In privacy and without much financial cost, countless individuals now spend much of each day, and much of a lifetime, observing without participating and perceiving without thinking (or at least without reflecting). In large part, entertainment has degenerated into mere diversion or even false reality. Most important of all, aside from the sheer waste of time

for many addicts, is the widespread replacement of human relationships with vicarious identification.

2) **The automobile.** What television has done to millions of individuals, the automobile has done to millions of families. Mobility has wreaked havoc with family schedules and undermined their traditional and natural interdependence. Family tensions need no longer be faced, let alone resolved; the means of escape is parked in the driveway. The possibility of increased togetherness has yielded to the probability of greater dispersion. The automobile is a major culprit concerning family disintegration.

3) **The nuclear bomb.** As the automobile is a major cause of weaker family ties, so the nuclear bomb has fundamentally changed the family of nations. As Churchill phrased it, "Security has become the twin of terror." A return to normalcy seems impossible. Mutual annihilation is an ever present threat. The cost in money is staggering, the cost in human disillusionment and dread is

incalculable. Who can predict the ultimate consequences?

4) **The microchip.** The particular significance of this little hero, or villain, is that the cumulative impact of the three technological achievements cited above, and many more besides, have become less costly, more refined and more widespread. Beyond that, according to some futurologists, in the long run subsequent generations of the chip will not only robotize whole new areas of human endeavour, but bring a perilous dehumanization of man himself. Many people will become superfluous.

Despite the major negative effect of these four expressions of technology, the main message for us is not gloom and doom, but rather the need for awareness. The forces of disintegration are with us and must be recognized and consciously as well as conscientiously combated. They will not overwhelm the church nor will they thwart God's dealings with mankind but they must be taken seriously.

## Fellowship of Holy fools

The Canadian Churchman (Sept. '83) tells us about a United Methodist minister who is involved in *clown ministry* and who believes that there are probably 25,000 Holy Fools running around in North America. He wants to

form a worldwide fellowship of fools, an "ecumenical organization that will be able to encourage a theology of christian service among its members. We are not here to entertain primarily, but to fulfill functions of ministry."

The Holy Fools give "a happy upbeat witness of the church. It is part of our biblical faith to be 'fools for Christ.'"

"It is a theology of Christian presence which the Holy Fools exemplify."

Is there any Fool among the C.C. readers who wants to join this new ecumenical fellowship?

## Free Methodist voice about abortion

An editorial in the Free Methodist Herald of Sept. '83 has this to say in connection with Morgentaler's fight to open free-standing abortion clinics in Canada:

"We must remember that abortion is not primarily a "motherhood issue," nor is it a sexual, political, or social one. No, at root it is a question of sin in the deepest sense of that word, one that goes far beyond sexual relationships and personal morality to the very fall of man in which man and woman wished to strut about the garden as gods.

When it comes to the abortion holocaust, we evangelicals must reconcile what it really means that Jesus died for the sins of the whole world. He died on the

cross not just so we could live clean lives and straighten up our bad attitudes but in order that a devastating and cosmic moral abyss between us and God the Creator could be gulfed.

Make no mistake. Until we wrestle it down to the ground, abortion and our tacit acceptance of it will ever widen the abyss. Perhaps not for each of us personally. But our mission collectively as the church will be aborted. And then of what value is a personal stand?"

## Simplicity

"Clarion", the Canadian Reformed Magazine (Feb. 25, '83) has a good story about a professor.

"A great professor was to preach in a small village where they had never had a professor in the pulpit before. Expectations were high: a professional sermon! But ah, the disappointment; it was all so simple that a child could follow him. After the service one elder could not hide his disappointment. He blurted out: "We had expected a professional sermon, and now it was all so simple."

The professor's answer (of course): "Then the Lord has heard my prayer, brother."

# The devil's wedge may not be for sale ... but ...

G. Roger Schoenhals

The Devil had a garage sale. He stacked several tables with tools and other items.

Poking through the merchandise, a curious buyer came upon a wedge. Finding no tag, he asked the Devil how much it cost.

"Oh that one's not for sale," he said. "If I got rid of the wedge, I'd be out of business."

"Well, what do you use this for?" the man inquired.

"It's my discouragement tool."

Discouragement *does* seem to be a rather popular tool of the Devil. If he can get that wedge started in our lives, he can separate us from faith and effectiveness.

Discouragement can so cripple us that we become part of the problem instead of part of the answer.

I've got some ideas for overcoming discouragement. You might call them "an antidote for the blahs." Next time you find yourself being dragged down by discouragement, put the following prescription to work.

**Look for the good.**

First, look for the good. In any situation there are the pluses as well as the negatives. A friend of mine recently pointed this out to me. His wife had been in a car accident. Their new car sustained about \$2,000 in damages and his wife suffered a slight whiplash. Nevertheless, Glenn cited the positive elements.

He said the accident was not her fault. It happened right in front of a policeman. Their two small children were not in the car. His wife was wearing a seatbelt and was spared serious injury. No one was hurt in the other car. They had adequate insurance.

Temporary transportation had been generously provided. Instead of a pessimistic perspective, Glenn chose to see the good.

Discouragement comes because we dwell on the negative. We get depressed not only by the bad things that happen, but by the growing list of bad things we allow ourselves to imagine. The discouraged person lies in bed counting his problems instead of his blessings.

The Psalmist knew the value of looking for the good. At times, when he slipped into discouragement he forced himself to begin looking for something positive. He refused to be dragged down. Instead, he said, "I will remember the deeds of the Lord; yes, I will remember



your miracles of long ago. I will meditate on all your works, and consider all your mighty deeds" (77:11,12 NIV).

So the next time discouragement knocks on your door, send a positive thought to answer.

**Exercise your faith**

Second, exercise your faith. There's nothing more pathetic

than a discouraged Christian. It's like the son of a King walking down the street kicking rocks, feeling sorry for himself. The onlooker shakes his head in bewilderment.

To exercise your faith means to act on it. The Scriptures plainly teach that God is sovereign and that He is able to bring good out of even the most impossible situation. Romans 8:28 tells us that "all things work together for good to them that love God, to them who are called according to his purpose."

Now either we believe this verse or we don't. Obviously the discouraged believer is not living up to his name. But faith says, "Yes, I believe it. I claim it. God is on the throne and He will work in and through me that which is pleasing in His sight."

Discouragement says, "Things are going to get worse. Let's lie down and feel sorry for ourselves."

Faith says, "The best is yet to be."

So when the flame of faith flickers and the darkness of discouragement rolls in upon you, turn up the lights. Claim the power of God to enable

you to burn brightly with the fire of faith.

Express your faith. Verbalize it. Share it with others. Stand up and be counted for the living, sovereign God and you will find your discouragement fleeing, tail between its legs.

**Encourage others.**

Third, you can ward off the wedge of discouragement by encouraging someone else. Get your eyes off yourself and your situation and reach out to others with encouragement. Instead of pulling down the people around you, lift them with encouraging words.

I've tried this and I know it works. When I begin to feel sorry for myself and focus on the negative side of things, I purposefully find someone to praise and encourage. I affirm them and sincerely express my appreciation for them. And, poof, my own discouragement disappears.

One time I was having a hard time with a former employer. Everything looked gloomy and I had come to the point of striking out. I sat down to write him a searing

Continued on page 13 ...



## Chalkmarks

### Christian education is joy in learning

If I had but three words to describe christian education in action, I would call it "Joy in Learning."

Christian education is the daily journey of a teacher and her pupils through God's creation: watching the miracle of growth in an ordinary bean sprout; discovering for the first time *why* heavy things always fall down, never up; becoming familiar with the lay of the land in your own country and elsewhere in the world; realizing suddenly that not all people live as we do; mastering words and groups of words; discovering that things have meaning, that words refer to things you knew already but never had the power to speak of or write about; expressing yourself by means of words, colours, tones, pictures and actions; taxing your brain on a knotty problem in arithmetic, with a sense of triumph and surprise at your capacity for insight and understanding.

The daily journey also includes: rubbing shoulders with your peers in games and work, shaping yourself by means of others; learning to live with and care for the other; knowing that you belong and that you are together; discovering the power of your body, the strength of your legs and the nimbleness of your fingers; enjoying the satisfaction of working up a sweat and the accomplishment of a job well done — revelling in the fact of being alive as a child of God.

In the Christian school you start the day with a simple prayer for total openness to God's handiwork in yourself and in the world around you. And you end the day with a simple "thank you" for another class trip through his garden. What you experience in the christian school is joy in learning.

The secret of this joy lies, I believe, in the perspective on life. This perspective operates without saying in the christian home and forms the basis of the curriculum in the christian school. It confesses that the world we live in and the world inside ourselves belongs to God. It confesses that this world is his creation, the work of his hands, which He directs and maintains, utterly loyal to the Word of his mouth and the work of his hands. It confesses that He's got the whole world in his hands.

A Christian believes this, notwithstanding the fact that there is evil about in this world. He knows the reality of God's daily presence, working over time, so to speak, keeping man from destroying himself and his world.

Children in the christian home and school learn to trust that this world is not some amorphous blob of matter which man's know-how must somehow whip into shape. They learn that neither is it some time bomb which man must frantically keep from exploding. Rather, they come to know it as an already furnished home, a home built and kept by Someone who cared for us enough to send the only Son He had, to pay for the damages we inflict upon it, in order that we might continue to live and learn in it.

From that vantage point the aim of christian education is none other than to make the child feel increasingly more at home in God's redeemed creation. It gives the child a way of finding his place in this world, a place to stand, room to breathe, and a way to go. This basic trust allows him to discover meaning, perspective, purpose — his task in life.

Unlike many young Canadians who have no place to stand and who don't know whether they're coming or going, this child learns the "what for" of his life. He learns that it belongs to his life to be his neighbour's keeper, that it belongs to his life to cultivate rather than exploit the earth he inhabits, and above all, that it belongs to his life to make glory to the Giver of Life, from Whom, through Whom and unto Whom are all things. To Whom also ought to be life's glory.

If the purpose of education is to prepare a child for life, I know of no better way of achieving that purpose than through the christian home and school.

**Dr. Harry Van Belle,**  
Hamilton, Ont.

### OAAIS meets with Ontario education minister

On July 27th, the executive Committee of the Ontario Association of Alternative and Independent Schools accompanied by Dirk Brinkman, president of the Ontario Alliance of Christian Schools and Sheila Freeman, president of the Board of Jewish Education, met with the Honourable Bette Stephenson, M.D. for two hours. A wide-ranging discussion ensued. Dr. Stephenson made it plain that she is well-briefed and ready to address the issue as soon as it comes onto the Cabinet's formal agenda; but, that is not her sole prerogative to say when this will occur.

An earnest discussion about "accountability factors" that would accompany public funding took up much of the

meeting; with a focus on what should constitute an "open" admissions policy. As a result, the Minister agreed to arrange some joint meetings with her officials and OAAIS about public accountability criteria.

Our question, posed at the outset, "When is the government of Ontario going to take steps to provide legal guarantees for the existence and public funding of alternative independent schools?" remained unanswered. It would appear that no definitive answer will be forthcoming until Premier Davis, himself, allows the matter to come forward as official government business.

Nevertheless, the meeting resulted in a significant undertaking. At press time we are awaiting direction from Dr.

Stephenson as to who will be assigned to meet with OAAIS personnel to discuss accountability criteria in greater detail.

### OAAIS annual meeting

The Ontario Institute for Studies in Education, is the host location for the 1983, October 5th, "Justice Now!" general membership meeting. Reports, budget approval, election of directors, and a chance to personally talk with some MPP's who will discuss their respective party's position, is on the agenda. If you can come, don't miss it!

### Why go metric?

**What weighs more — an ounce of feathers or an ounce of gold? The answer is an ounce of gold.**

The weight of gold and silver is assessed differently by means of the apothecary or troy weight system. The system is used chiefly by pharmacists. One ounce of gold equals 31.103 g; one ounce of feathers equals 28.350 g.

Does it follow that one pound of gold should weigh more than one pound of feathers? Answer: No. A pound of gold or other precious metals under the apothecary system weighs only 12 troy ounces. Thus: one pound of gold equals 373 g; one pound of feathers equals 454 g.

**We know that 20 ounces equal one pint. In the United States 16 ounces equal one pint. Therefore, a U.S. pint or gallon should equal four-fifths of a Canadian pint or gallon.**

Answer: Wrong. A U.S. pint is five-sixths of a Canadian pint. Why? A U.S. fluid ounce

is larger than a Canadian fluid ounce. One fluid ounce U.S. equals 29.6 mL; one fluid ounce Canadian equals 28.4 mL. One pint U.S. equals 473 mL; one pint Canadian equals 568 mL. A U.S. gallon equals 3.8 L; a Canadian gallon equals 4.5 L.

**If you think that the Canadian system of weights and measures is identical to the British system, you are wrong again.**

One teaspoon Canadian equals 4.74 mL; one teaspoon British equals 3.55 mL; one

teaspoon U.S. equals 4.93 mL, and to really add to the confusion, one teaspoon Canadian (hospital usage) equals 5 mL.

Why go metric, indeed!

*The above, by Dr. I.R. Evans of the Alberta Environment Centre, is reprinted from the Bull and the Bear, a U.S. stock market advisory newsletter.*

### King begins fifth year

The King's College began its fifth academic year at the Convocation ceremony held on September 6 at First Christian Reformed Church. As the processional of students, staff, and faculty marched down the aisles, another year of christian higher education began in western Canada.

Guest speaker at the Convocation was Mr. Glen Johnson, president of Camrose Lutheran College, an affiliate of the University of Alberta. Mr. Johnson expressed his pleasure that King's has joined the other affiliated colleges. He spoke of our common commitment to Jesus Christ and our desire to serve Him in education.

Complementing the celebrative atmosphere of the ceremony was special music by students Ella and Dan Tavenier who played a sonata on their recorders accompanied by Lori Klingbeil on the organ.

At the ceremony the Rev. Nick Knoppers, Chairman of the Board of Governors announced that Dr. Henk W. M. Van Andel had accepted an appointment as president of the King's College.

After the ceremony the College community and constituents met at the College for a reception.

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# Sounding an alarm for christian education The Christian School (3)

This is the third article in a series of six which the author wrote on christian education. The urge to write this series arose partly out of discussions with Christian Reformed campus colleagues about their task.

**Dick Pierik**

In the second article in this series I focused on the Public School and acknowledged that public schools do educate and do contribute significantly to the good of our society, but I added that they are particularly unsuited for educating students for obedient christian living. On the contrary, public education contributes immensely to the secularization of our society and the de-christianization of Christians and christian institutions.

In this article I will look at the Christian School. When discussing the Public school I observed that it should be judged primarily by how well it educates students for life before the face of God. The same criterion should be used to evaluate the Christian School. Webster's dictionary tells us that to educate means "to develop or to rear by means of instruction."

Broadly speaking our children are educated not only by the School but also by institutions such as the Home and the Church. However, the school specializes in educating, it provides instruction in a formal setting. Parents delegate the business of formal education to the school.

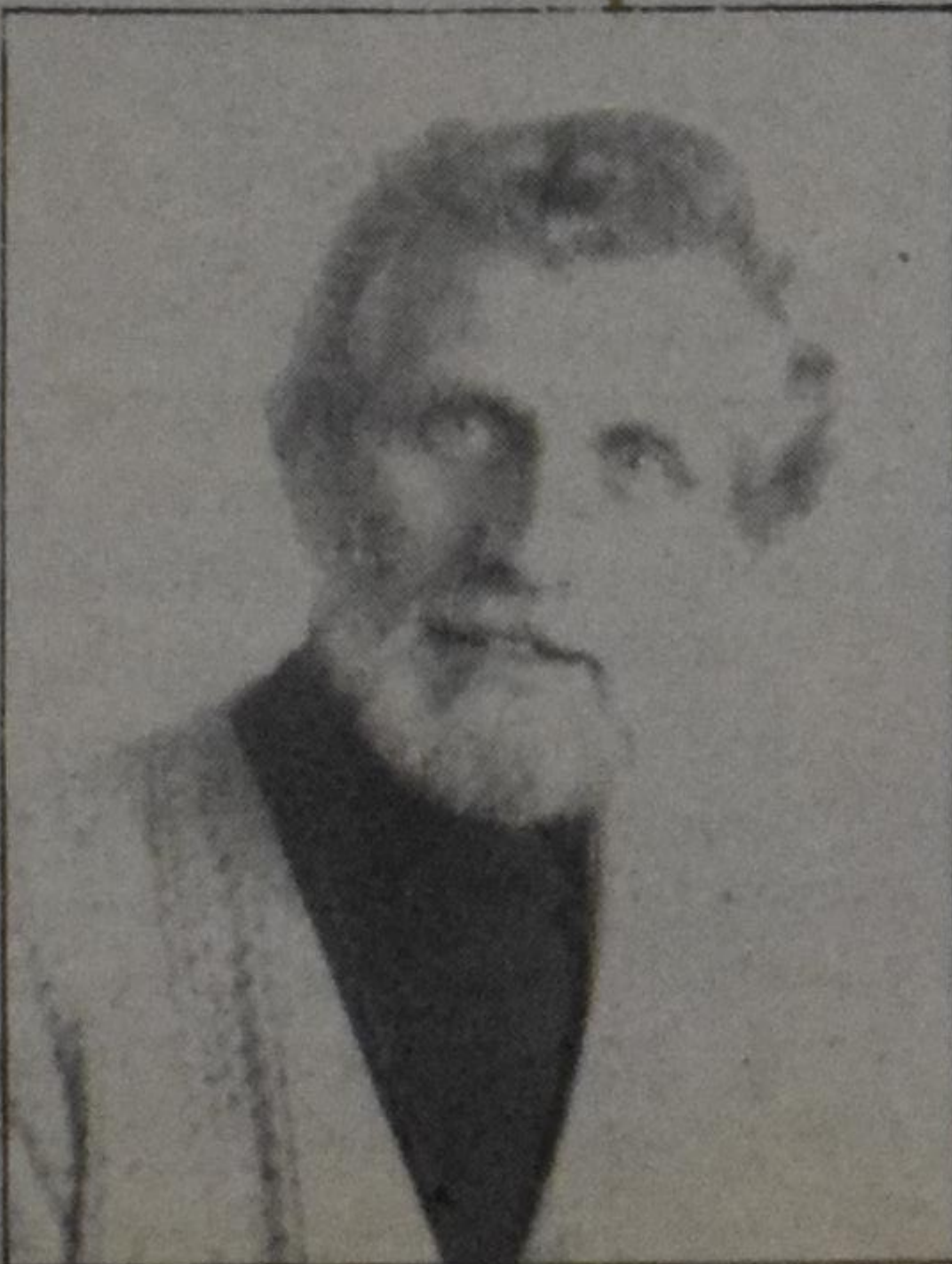
In order to discuss christian education meaningfully we must look at the question why we should have christian schools at all. Does it even make sense to talk about "christian" education? Is not the stuff of education the same wherever it is taught? Do not two plus two equal four in the Public School as well as in the Christian School? Are not the dates of the American Revolution the same in both, and is not English grammar English grammar wherever it is taught?

Yes to all these questions. But two plus two equals four also in communist schools, yet not many christian parents would dream of sending their children to a communist school, not even at bargain prices. And why not? Because christian parents know instinctively that communist schools necessarily teach more than that two plus two equals four.

Most of us have watched T.V. documentaries on education in Communist China, and what has struck us all is that the entire educational process there from physical education to economic theory to geography and the fine arts breathes

communism. Well, hats off for the communists, at least they know how to be consistent in education. Communist schools deliberately strive to graduate young Communists, who do agree with us that two plus two equals four, but on not much else.

Christian schools should strive as openly, deliberately, consistently, and with as much seriousness to graduate



Dick Pierik

students who breathe the mind of Christ in everything they think, say, or do. That is the high calling of christian education, and in theory at least that is the ideal way to educate christian youth.

I say "in theory" because we may not glibly assume that christian schools do well what they sincerely try to do. I cannot begin to compare the brands of christian education now being offered in schools representing various church traditions in North America, but I will venture a few comments on things I see among our own schools. Some are like greenhouses, providing ideal conditions under glass but doing little to help weather other climates. Some are like ghettos, fearful places of escape. The salt of some christian schools has become tasteless, and the ambition of others seems to be no more exciting than to educate children for the great Canadian or American way of life.

I hasten to add that my wife and I have also experienced christian schools where we knew our children to be in constant company of teachers who most seriously wrestled with the deeper issues of christian living. We did not fault them for not having answers, but we loved their questions. We relished having our children in their schools.

I know of christian school boards who are content with merely keeping the school running, meeting budgets and filling positions. I have

participated in education committees that got no further than wishing serious curriculum work were being done somewhere. I meet christian school teachers who mistake piety in the classroom for christian education, and I have sat in school society meetings whose main concern seemed to be not to rock the educational boat.

An alarmingly large number of christian school teachers, including those in some of our colleges, have had no christian schooling themselves, not even — most importantly — in their professional training. Why should we assume that they can step into our classrooms and suddenly be christian teachers in the proper sense of the word? We need not question their sincerity, but for the good of christian education we should seriously question their qualifications as christian educators. Good intentions only do not make good teachers.

There is some evidence that indepth work in christian education is in progress, but weighty questions press for answers: Where do people turn for a well worked out rationale for christian education? How much serious and concerted curriculum work is being done? Does the Christian School movement have a well developed christian pedagogy? How does it view the child, the teacher, the classroom, the aim of the christian school? How many truly christian textbooks are being produced? With "parent run" schools do we give professionals the freedom and encouragement to do creative work?

I am sure these questions are not new to people whose lives have been dedicated to christian education. I address them more to parents, school societies, school boards, and

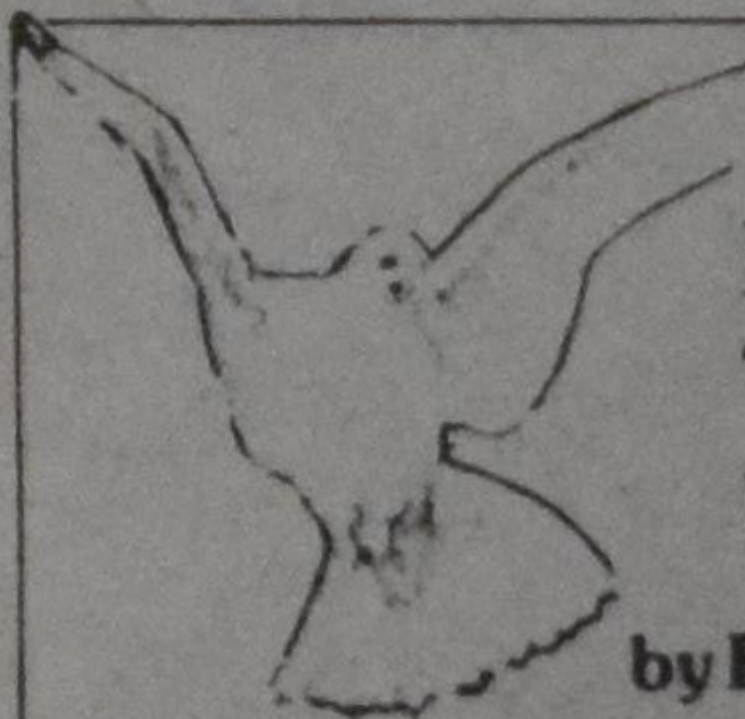
education committees, especially to those among them who may think such questions are not important or we can't afford to deal with them. The Christian School can't afford not to deal with them; answers are long overdue.

The mere existence of hundreds of christian schools in Canada, two colleges, and an Institute for graduate studies, all founded in the quarter century most of us have been in Canada, testify to the fact that we take christian education serious. For all the educational spadework we were not able to do in the first twenty-five years, let's set aside the next.

The impact of christian education may be hard to

measure in our society. But it has to be significant because it goes to the very roots that drive our culture. Most significantly christian education is an act of educational obedience to Jesus Christ; that has to be significant.

Dick Pierik is campus minister at the University of Toronto. He has been involved in christian education as a parent and boardmember for many years. He presently serves on Calvin and ICS boards.




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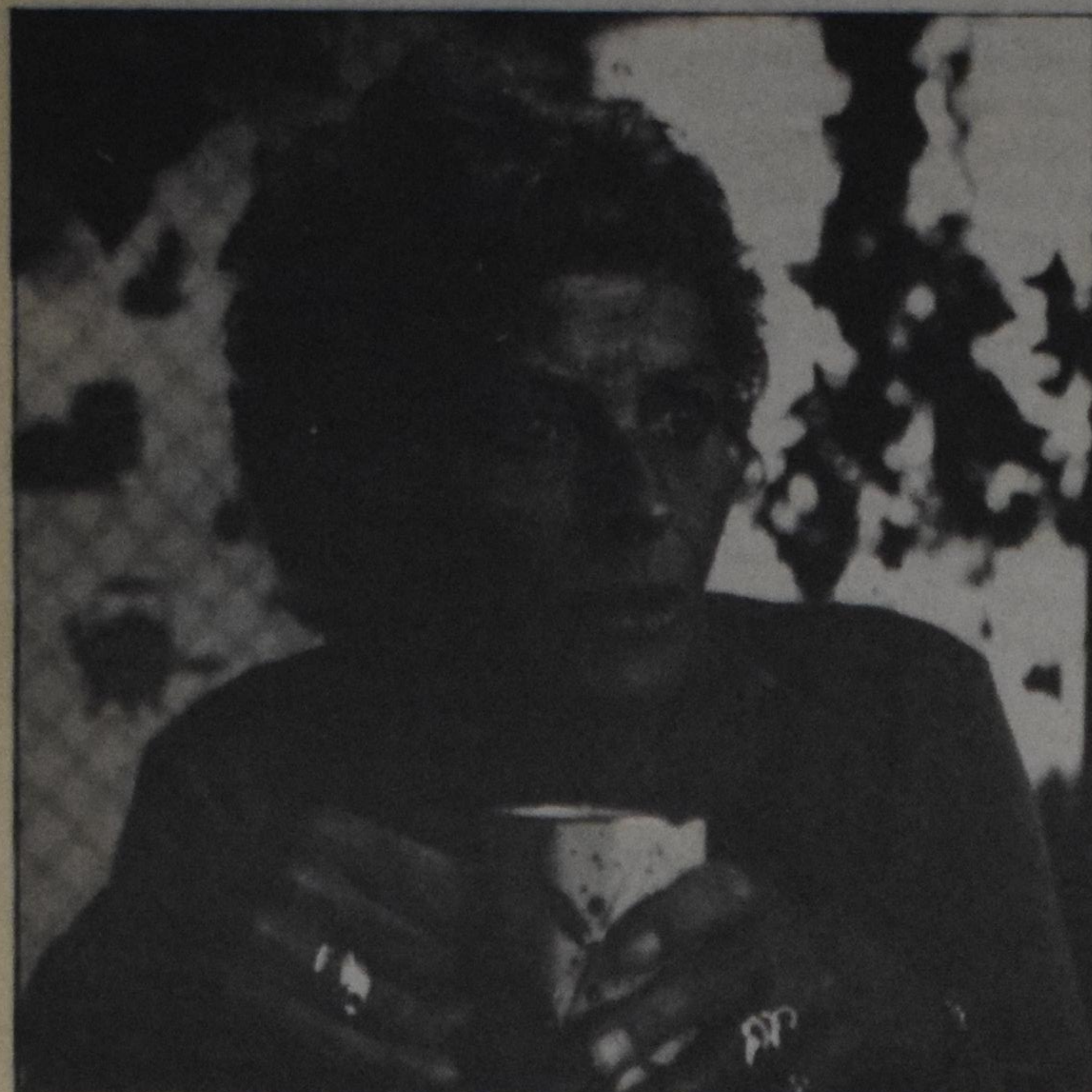
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## Feature

# The question of the seventh commandment



**Bert Witvoet**

The newspapers continually refer to the fact that Tina Selles was accused of having committed adultery, and that she claims to being innocent. Once in a while one can read that the question is one of interpretation of the seventh commandment. The charge then is that she has committed "spiritual adultery."

It is clear by talking to Mrs. Selles that she realizes what the consistory had in mind. She knows that they did not doubt her when she said that she had not been with another man.

"Then why do you pursue the matter as if it does mean physical adultery?" Calvinist Contact asked her.

"I don't go by what people think or how they interpret the action against me," she said. "I don't know how the congregation took it. I am going by what the violation of the seventh commandment

means. The ten commandments are crystal clear. When it says, 'thou shalt not commit adultery,' it means, thou shalt not commit physical adultery. The catechism teachings are very clear."

Tina reads from the Heidelberg Catechism, Lord's Day 41:

108 Q. What does the seventh commandment teach us?

A. That all unchastity is accursed of God; and that we must, therefore, detest it from the heart, and live a chaste and content life both within and outside of holy wedlock.

109. Q. Does God in this commandment forbid nothing more than adultery and such like gross sins?

A. Since our body and soul are both temples of the Holy Spirit, it is His will that we keep both pure and holy; wherefore He forbids all unchaste actions, gestures, words, thoughts, desires, and

whatever may entice one thereto.

This shows, says Tina, that the church acted against her own teaching. The seventh commandment has to do with unchastity. "Of course, there is spiritual adultery. But that's between the Lord and the sinner. If we discipline people for that you may as well excommunicate all members.

"When I argued that matter, the Consistory began to talk about how in Dutch the commandment reads 'Gij zult geen echt breken.' (Thou shalt not break troth). This, they said, makes it apply to my situation. I said, no, it's the same thing."

Rev. Clarence Stam, her former pastor, affirms the Consistory's interpretation. He mentioned the teachings of John Calvin. The positive side of the commandment is that we work at a marriage. When we fail to work at a marriage we break troth, we commit a form of adultery."

Mrs. Selles does not deny that she has violated the spiritual intent of the commandments, because she too is a sinner. The point, according to her, is that she may not be placed under church discipline for that.

For that reason she pushes the interpretation of having committed physical adultery as being the accusation leveled against her. "I was accused in public, I want it taken away in public."

She says she is strengthened by the process of publicity that she has set in motion. She does not know yet whether she will place the matter before a court of law. To a reporter she remarks on the phone "We'll see how they react. We have enough

publicity now."

It is obvious that she sees her campaign as a cause. "There are others who may have been hurt and this may

help them. The church is guilty of having born false witness against me," she says.

## The State and the Church

What can or may the state tell the church in the event the complaint of Mrs. Tina Selles goes to court? Can or may the state make a judgment on how to interpret the Ten Commandments? Can or may it force a church to reverse a discipline decision, to accept a member against its will?

Another question: is the church above the law of the land? May it make accusations against a person that hint at physical adultery, even if the interpretation is otherwise or when there is no proof of adultery? Can we speak of defamation of character or false witness when a person is accused of having violated the seventh commandment when "spiritual adultery" is meant?

In the November 12 issue, 1982, Ben Vandezande reported on the proposed changes in legislation governing the rules and procedures of non-profit corporations. The Bill is known as Bill C-10.

Although it is still under study, section 214 as originally proposed allows that a member may apply to a court if (s)he feels that the corporation has acted in a manner "that is oppressive or unfairly prejudicial to or, that unfairly disregards the interests of any member ... the court may make an order to rectify the matters complained of."

Mr. Albert Cooper (PC) MP for Peace River warned that there are clauses in the Bill that could give the courts the power to reinstate a disciplined member of a church if the member could prove his actions were not contrary to the laws of the land."

Although this bill has not yet come into force as law, it shows the precarious nature of church-state relationships.

Supporters of Bill C-10 may well seize upon the Burlington affair as a ground for introducing legislation to curb the powers of a church to discipline its members.

History has been constantly trying to redefine the boundaries of state and church. It may well be that if the Selles case goes to court, the boundaries will shift in favour of the state.

BW

## Minister thinks Mrs. Selles should not have gone public

**Bert Witvoet**

Rev. Clarence Stam is pastor of the Canadian Reformed Church of Smithville, Ontario. But in 1977, when the matter of Mrs. Tina Selles came to a head, he was pastor of the Burlington Canadian Reformed Church.

For the longest time, Rev. Stam did not comment to the press when contacted after Tina Selles went public. He and the consistory of Burlington felt that if Mrs. Selles went to court, they did not want to complicate matters by making statements. There seems to be doubt, however, that Mrs. Selles can take the incident of her having been placed under discipline to court at this time, since the statute of limitations applies.

On Monday, September 26, Rev. Stam did allow CBC to interview him on television for The Journal. After that, he consented to an interview with Calvinist Contact.

Stam recalls that he came to Burlington in 1975. Mrs. Selles had already left her husband and the Consistory was in the process of trying to bring Mr. and Mrs. Selles together again. "After some time of counselling it was felt that it was time for Mrs. Selles to go home again. Her husband wanted her back, she was promised all kinds of support, but she refused to return."

According to Stam the term "spiritual adultery" was not used by him. "It's too vague a term. I prefer to use terms

that zero in on the actual situation, like, she was not maintaining her marriage. The positive interpretation of the seventh commandment is expressed in the marriage vows — to love her husband, to be obedient to him, to serve and assist him, never to forsake him as long as they both live, and to live in all holiness with him."

The Heidelberg Catechism may speak mainly about sexual matters, but it includes more — "anything that entices to fornication" — says Rev. Stam. "But the Heidelberg Catechism is not exhaustive of the meaning of the seventh commandment. What the seventh commandment does not teach the marriage vows teach."

When asked if he would allow Mr. Selles to file for divorce had his wife returned to him, since adultery is the only grounds for divorce, Stam replied that he would. "Willful desertion falls under the seventh commandment. If a marriage is broken by adultery or a long-time separation due to willful desertion, that is in conflict with the sanctity of marriage as summarized by the seventh commandment."

According to Rev. Stam (and Mrs. Selles has affirmed this when talking to Calvinist Contact) Tina Selles was quite aware that she was not being accused of committing adultery in the physical sense, as it is understood in Canadian law.

Rev. Stam feels that Mrs. Selles should not have gone to the courts, an action that is in conflict with 1 Corinthians 6. "She should have said to the Church that she was going to Classis."

Stam does not think that Tina's going to public, "giving the Church much adverse publicity, not stating clearly what the issue is, will help to resolve matters. I can't speak for the Consistory," he comments, "but I can say this, anyone who has been excommunicated or has resigned can be readmitted. The procedure is to contact the Consistory and to seek to have the obstacles removed.



# Burlington woman is intent on having name cleared

Bert Witvoet

Tina Selles is a fifty-five year old woman of small stature. She works as an aide in a local nursing home. She and her husband live in a semi-detached house on Enfield Road in Burlington, Ontario.

Tina was born in Leeuwarden, The Netherlands. This makes her a stubborn Frisian, she comments with a smile. She and her husband were married for only 14 days when in 1951 they left Assen in the Dutch province of Drente to live in Burlington. The hasty marriage was necessary for immigration purposes. The Selles have five children, all of whom are out of the house now.

The marriage was a difficult one. Although Tina does not want to go into details, she has revealed to the press that her domestic problems led to a nervous breakdown, for which she was treated. Because of the pressures of her marriage

condition. But eventually attempts were made to bring Tina Selles back to her husband and family. According to Mrs. Selles pressure was brought upon her to return home. And this pressure increased when the minister got involved.

But Tina refused to return. This refusal eventually led the consistory to initiate discipline procedures against her. All the formal steps of discipline were observed. Tina was asked to abstain from the Lord's Supper. Then came the official first step: the congregation would be advised that a member of the congregation (no name mentioned) had been found guilty of sinning against the fifth and seventh commandment. The fifth commandment reads, "Honour thy father and thy mother ..." and the seventh says, "Thou shalt not commit adultery." The consistory explained to Mrs. Selles that her violation of the fifth

free woman. I had a family." She was told it was nevertheless a "form of adultery."

Tina asked if there was also a "form of dying and of birth," other than the actual dying and being born. "Either you commit adultery or you don't," she argued. But her strong opposition only confirmed in the mind of the consistory that she was disobedient.

Tina does not recall when the first step of discipline took place, but the second step was taken on February 20, 1977. This was three years after she had left her husband. She was still attending Burlington West on a regular basis, once every Sunday. Her shift work did not allow her to go twice. Besides, she had arranged to work on Sundays, because Sundays were the loneliest days for her.

Her husband told her that the second step would be taken, but Tina went to church anyway to find out if they were really going through with it. "I did not want to make a spectacle," she comments. "I sat somewhere in the middle." The minister announced that the consistory regretfully had to proceed with the second step of discipline against Trientje Elizabeth Selles. (This time the name was mentioned according to church law, and the advice of the classis had been obtained).

Mrs. Selles recalls that the congregation was asked in the form that was read for the second step of discipline to visit and admonish her. "No one ever came," she says.

After the service Mrs. Selles went to the telephone to call for a taxi. She had come by taxi and she left by taxi. As she phoned people filed past her without saying a word.

"A few friends agreed with me that I had been unjustly accused of violating the seventh commandment but no one wanted to get involved," she remarks.

A few months later, after the second step had been taken, Tina returned to her husband. She does not say why then, why not earlier. She prefers not to involve the marital situation in the discussion.

An elder visited her and told her that he was glad that she was home again, but he wanted her to confess that she had sinned against the fifth and the seventh commandment. In that way the discipline procedures could be set aside and "the angels will be happy in heaven and the congregation will be happy," reports one newspaper.

On June 19 of that same year Trientje Elizabeth Selles



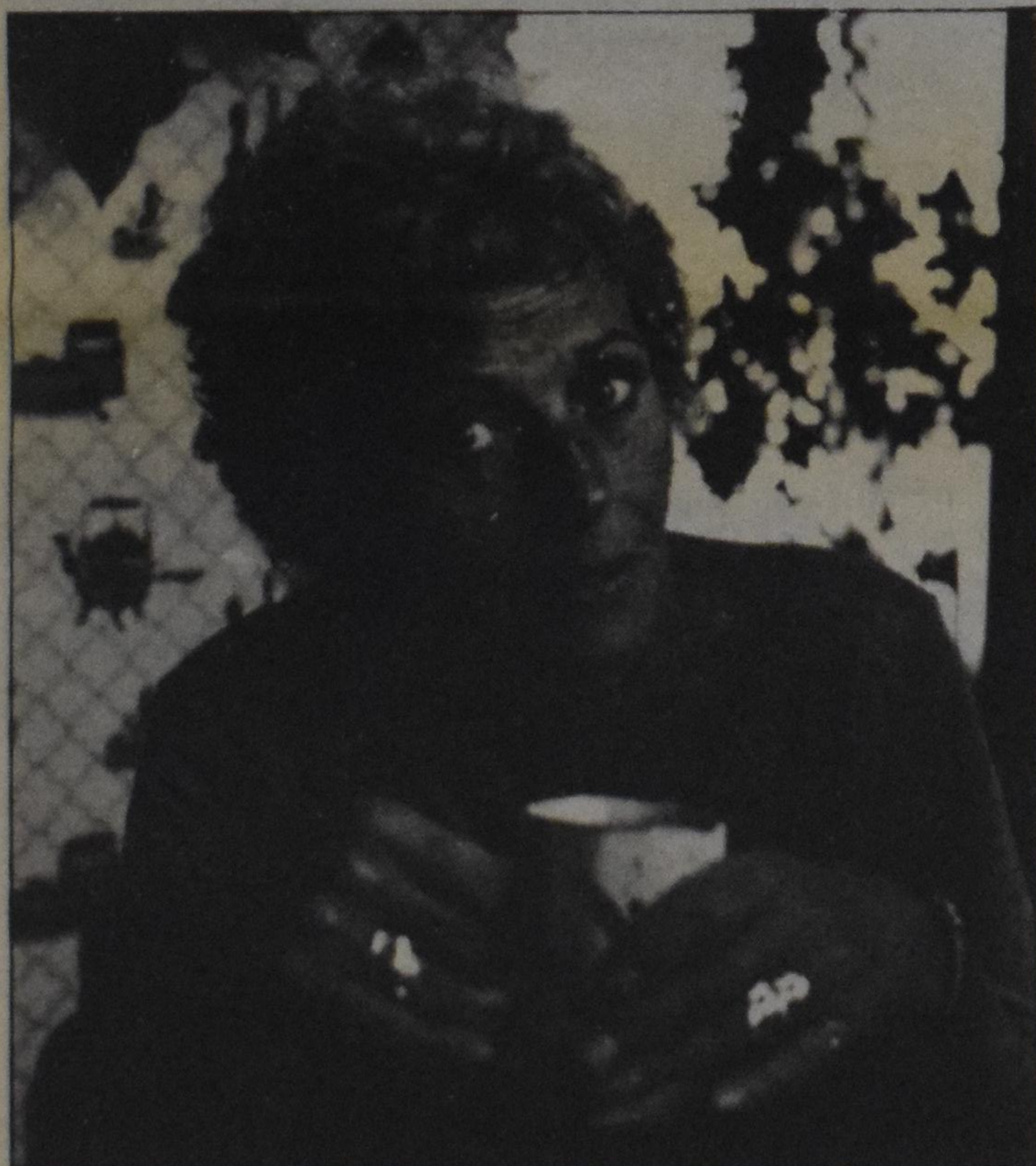
resigned from the church. According to her she was pressured into taking that step.

Six years later, in 1983 she went to a lawyer and began action against the church of which she is no longer a member but which she cannot forget. She wants the church to take back the charges against her and to reinstate her as member of the church in good standing.

She had gone to a lawyer earlier, before 1977, but he advised her that it would be a difficult struggle, and she did not have the funds then to take on this legal battle. Now, several years later, she has saved enough money to take up what she considers a just cause.

In the meantime Tina Selles does not attend church. She is waiting to be reinstated. She finds comfort in the Bible she says. Very few friends have stuck with her on the issue. Her own husband sides with the church; none of her children agree with her on this issue.

When reminded that the publicity will die down and that she will feel alone again, she replies, "I know that. It's like a snowball on a hot pavement. After a while there's nothing left of it. But I am not afraid of that. I have been alone many years. I have no regrets."



Tina left her husband and children in 1974 to live eventually in a separate rented apartment.

She was a member of the Canadian Reformed Church from the time of its origins in Holland, and continued to attend the church of Burlington West, where her family also attended.

Her alienation from her husband came to the attention of other members of the church as well as the church elders. The church was vacant at the time. But soon after Rev. Clarence Stam arrived to begin his pastorate in Burlington West.

Mrs. Selles recalls that at first the consistory did not press her on the matter of her separation with her husband. They were aware of her

commandment consists of refusing to submit to the scriptural admonitions of the consistory; and the violation of the seventh commandment was due to her unfaithfulness in marriage — not living in accordance with her marriage vows and refusing to reconcile.

It was the second accusation that really stung Mrs. Selles. She protested that she had not been unfaithful to her husband, that she had not gone out with any other man. The consistory explained that the commandment did not apply only to a physical act of sexual infidelity but that it applied also to a spiritual act of infidelity.

"I was mad," Tina Selles recalls. "I didn't commit adultery. I did not want to be a

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# The rise of a turkey empire

**Bert Witvoet**

When he started his turkey operation, in June of 1968, John De Klerk did not think he would do as well as he is doing. His farm, Claireview Turkey Farms, is located five miles out of Dunnville, Ontario. It's a modern spread of fine looking barns, a feed mill, silos and other buildings besides his white frame two-storey house.

And that's only Claireview Turkey Farms Dunnville Limited. Then there's Claireview Turkey Farms Malton Limited, a processing plant De Klerk owns with

The quota he received was for one million, four hundred thousand pounds per year. But most of the time you can't produce 100% of that quota. This year he was allowed to produce only 62%. That, John explained, has to do with the demand for turkey. If the pork and beef prices are up, turkeys become more popular.

The turkey price itself hardly changes from year to year.

At the moment whole turkeys are not easily sold except at Thanksgiving and Christmas. People are not

"Our product is not cheap, but it is high quality," John states matter of factly.

But the discussion comes back to the actual growing of turkeys. John likes his turkeys. He describes how they arrive as one-day old pullets, all males) also called toms), who have just been through a traumatic experience — injections against disease, de-beaking, de-toeing and de-wattling. That puts a lot of stress on a young turkey that has just come out of its egg.

"Turkeys are stupid

concert erupts again.

"Turkeys are sociable animals," John explains. "They love to be petted. But among themselves they are cannibals." One door he opened revealed a tom covered with his own blood so that he couldn't see anymore. The other birds had discovered a weakness in him and that spelled the end for this poor fellow.

But the end comes for all the toms anyway. When ready for slaughter they are caught one at a time (you can't catch thirty-pound turkeys the way you catch chickens). They are placed six in a crate, and shipped off to a killing plant.

Pretty soon, if all goes well, they will go to a Claireview slaughter house. It's all part of John De Klerk's drive to do

all that religious when he was young, he says. They are more so now that they're older.

Sometimes it bothers him that he has so little time for his family and his own faith life (he refers to her as "the wife.") He and his wife Tina have three children ranging between 12 and 19). You get the impression that too much is happening to let these moments of regret linger very long.

Perhaps John is thinking of the future as the time when some of these things will receive more attention. He plans to retire between age 50 and 55. Then he wants to travel the world, he says, including his birth-place, which he has not seen since he left it.



Claireview Turkey Farms, Dunnville, Ont.

three other partners. At the moment he is negotiating for a slaughter house in Dunnville.

De Klerk was born in Middelburg, The Netherlands, a picturesque sea town in the province of Zeeland. Not that he remembers anything about Middelburg. He was seven when his family of seven left for Canada. The number seven seems to have played a role in his life since he attended school in Sarnia until grade seven. That's all the formal education John had.

After that it was working on the dairy farm of his father for a while, until he decided that that was not for him. Two years as a truck driver didn't do anything for him either except give him a wage. Then it was one year working for a turkey farmer. And that work seemed to appeal to John. He bought his own farm a year later at the age of 21, just before the quota system was introduced.

"People told me to buy then since a turkey farm would be much more expensive after the quota system was in," he explained in their roomy modern kitchen. His wife Stina walked in to make coffee, but John never thought of pouring one.

Actually the farm he bought was a laying hen operation but that was too much like the routine of dairy farming, so John changed over to turkey.

willing to shell out \$30 in one shot for a 20 pound turkey. This situation prompted John De Klerk to look into the processing business.

He and his partners opened a plant in Mississauga north of Toronto airport (2265 Drew Road). And the business is flourishing. At the moment 58 different items are produced, from roasts to salami, to ham (yes a turkey ham), burgers, weiners, you name any red meat product and they make it from turkey.

"The fact that people are diet conscious helps us," John said. "Turkeys have a low fat content and high protein. It'll take 10 years before all the consumers will have caught on. Four years ago we started from zilch. Now it's 70 to 80 thousand pounds of boneless meat per week."

Claireview Farms in Mississauga buys turkeys from all over Ontario and as far away as Alberta and British Columbia. Forty-five people work inside the plant and 13 salesmen are on the road, not including the owners. The company expects to gross 12 million this year.

According to John De Klerk his company has become the leader in a narrow field. There are 4 others, two in Ontario, one in Quebec and one in Manitoba. Claireview Farms have just taken over a large Quebec market from Schneider's in Kitchener.

animals," says John. "You have to baby them the first little while. It used to be that we had to sleep with them. Anything could go wrong any minute. But now they seem to have developed a more clever breed.

When the pullets arrive the barn temperature is at 80 degrees, but near the gas-fired brooders it's 110 degrees. For ten days the pullets are kept in a cardboard circle in groups of 250. After that the barn gets divided into four sections, with 5,500 birds in a 40 by 175 feet barn. Then the automatic feeding and watering system is let down and the workload becomes a lot easier.

The toms stay in the barn for seven weeks, at which time they weigh 6 pounds. They are then transferred to the finishing barn where each bird gets about four square feet of space. They stay there up to 21 weeks when they weigh about 30 to 31 pounds.

When the time for the slaughter house has come, John spends an hour or so walking through the barns and talking to them. He'll shout "Hey" and the whole barn full of turkeys responds with an instantaneous tumult of 'gobble gobble' that lasts no longer than two seconds. Turkeys throw up their heads and stamp the floor when they gobble. Again John will shout "Hey" and the two-second



Poultry barn

everything himself. He processes his own feed. No chemicals are added to the feed; no fillers like bone meal and fish meal. Nor are the slaughtered birds put through a nitrogen tunnel to whiten the meat. Claireview whole turkeys are frozen naturally with the dark meat showing alongside the white meat.

When asked how he feels about his success, John smiles "I feel fine. I have had little education; it shows that you don't need much. It's mostly common sense that helps me."

John gives much of the credit for the success with the processing of meat to his three partners. One is a chef, the other a sausagemaker, a third a salesman. The combination including the turkey farmer seems to work well.

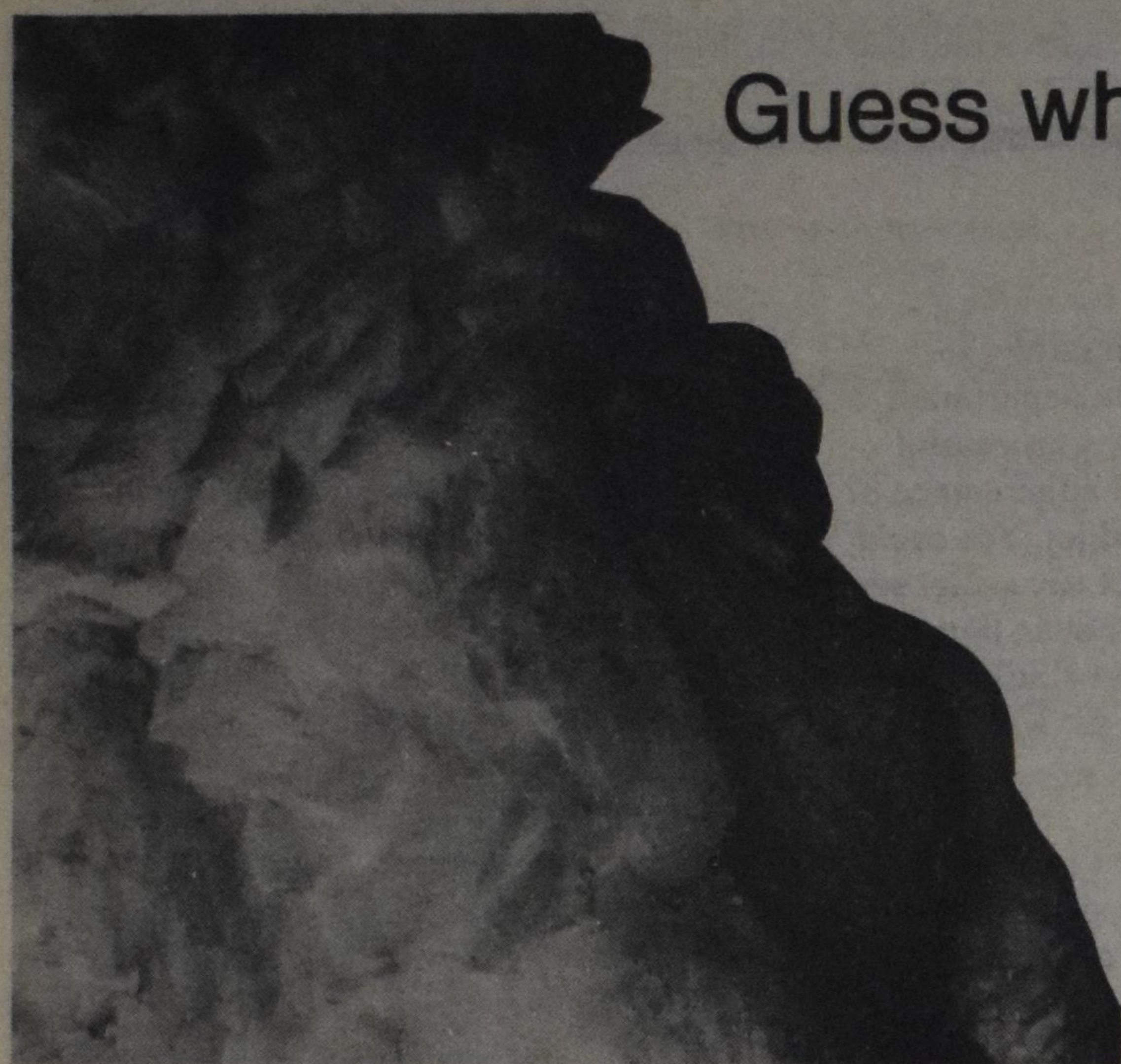
John does not consider himself a very religious person. Although he worships regularly at the local Christian Reformed Church, he does not actively take part during the week. He's too busy for that. All his time is spent on his business. His parents weren't

De Klerk thinks of himself as a very ordinary person. He rejects the idea that money gives him power over people. "I work with people, alongside of them. I never holler at them. We pay them well. They are part of a profit sharing plan. My philosophy is, if they do their job well they should be paid for it. I'd rather let them have the extra than the government."

Outside one of the barns a German Shepherd is tied to a long chain. He's stone blind, says John. He was with them from the time he bought the farm. That's fifteen years ago. If he wasn't tied up he would walk into everything.

When that German Shepherd dies you know it's going to hurt John. He loves animals. But he also loves what the animal stands for — fifteen years of unexpected growth and tremendous achievement. In the back of his mind John also knows that the dog represents the frailty and decay of life.





## Guess who's not coming to dinner

says she will, we're headed for the wilds before October rolls along.

Netty asks me sometimes how come I am so sure that we shouldn't go to the dinner. Usually I tell her that I get a funny feeling in my stomach when I hear the big wheel turkeys talk about going to the dinner "fully dressed." What's wrong with the way I'm dressed now?

But last night I told her the real reason. You could say that I talked turkey with her.

You see, I don't believe that all these strutting toms and waddling hens are all that thankful. I think they want to go to this dinner to be important, to draw attention to themselves. Especially that old butterball Joe that was leading the meeting last night. And then he had the gall to ask us to sing "All ye thankful turkeys come."

If turkeys are all that thankful why do they fight so much, and gossip, and try to get the best seat at the feeding trough, and trample on each other, and peck away at each other's dignity and stamp on the floor when they gobble?

You're either thankful or you're not. You can't organize thankfulness by having dinner together.

Old Hank, with the crooked shank minus a spur, he's thankful. He scratches the ground and lets others enjoy with him whatever he finds. And Jenny ... she took up her place in a drafty corner of the barn, because it was hard on the others, she said. She died of pneumonia last week. She was thankful.

"You can tell a thankful turkey by her love," I said to Netty, while I pecked a mite from her neck. She laughed and mischievously gobbled, "Then this kid is the most thankful bird in all of Green Acres, 'cause I love you, honey."

Man, did I feel great. I'm

sure Netty and I are going to have a great Thanksgiving Day come the second Monday in October. I know a neat cranberry bush not too far from a little stream. It's good nesting underneath a bush, and the ground yields a lot more than this wooden floor when you scratch it.

Maybe we'll meet a couple of wild, aboriginal turkeys who can teach us the tricks of the trade — how to survive in three easy lessons.

Maybe they still know the meaning of Thanksgiving.  
BW

I suppose I should be honoured, being a turkey, that I too am invited to dinner on Thanksgiving Day. Not everyone in the flock has been invited. Kitty, a hen weighing only 8 pounds, is not invited, for one. Mark, a tom coming in at 39 pounds, is too fat. He can hardly stamp his feet when he gobbles, that's how fat he is. He didn't get an invitation either.

There's six thousand of us in this barn here, and I would say that half of us are going. That's fifty percent. Not bad. Life is like that, fifty-fifty. Either you go or you don't go.

Yesterday I went to the tom society meeting in the north east corner on the second floor of the old barn. One of the toms read an essay on the meaning of Thanksgiving. He said it all began when the original wild turkeys of North America fought against a flock of Plymouth Rock chickens, also known as the Plymouth Brethren. The fight was about whether a flock should be guided by a creed. The chickens said no and the turkeys said yes. So, just to prove that they were right the turkeys cut off the chickens' heads and dipped them in cranberry sauce. Ever since then turkeys have given thanks by showing up at Thanksgiving dinners.

That's what the tom said at the tom society meeting last night. He was strutting up and down and telling us how important it was to keep in mind the meaning of Thanksgiving and all such-gobbledygook. His wattle was hanging down his cheek like a toque and he shook it every time he made a point. I wasn't impressed by his performance. He's a real turkey, if you ask me.

Netty went to the hen society meeting and they had a similar peptalk about going to Thanksgiving dinner. Netty is a cute little hen with eyes that could melt a cob of corn. Every time she looks at me, my wattles turn redder. She and I have something going but it doesn't include going to a Thanksgiving dinner, if I have my way.

We quietly talked about what lies ahead of us now that we have to show up at the dinner. Netty thought we should go because the majority of turkeys support Thanksgiving and the meetings of both hens and toms had made a big deal of keeping the spirit of Plymouth Rock alive. But Netty will do whatever I say, she said.

I am glad about that because this bird aint going to no Thanksgiving dinner. And if Netty will join me, as she

## The devil's wedge

Continued from page 7  
letter to set him straight.

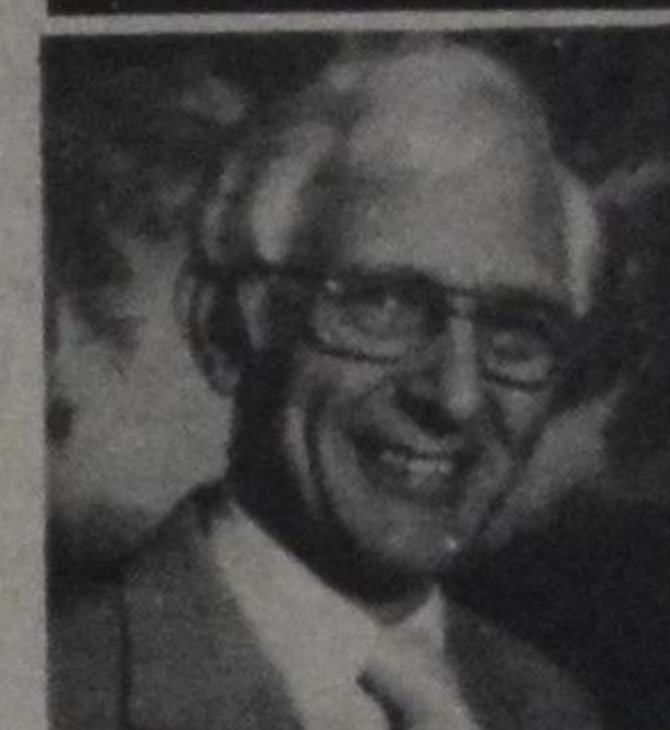
But, instead, I sensed the Lord asking me to write a kind letter. So I thought of all the good things in his life and the positive memories regarding our relationship (It wasn't easy). I wrote him a simple, truthful letter thanking him for what he had done for me. I encouraged him in his own responsibilities.

It was a healing experience for me. I came up out of the pit of discouragement and started walking again in the sunshine of hope and happiness. My words of encouragement set me free.

So when you find yourself in the dark den of discouragement, find someone to affirm. By building them up you will step into the light of a new day.

There are additional ways to overcome discouragement. But you will have no need of them if you will look for the good, exercise your faith, and offer encouragement to others.

Roger Schoenhals is a freelance writer living in Seattle, WA.



William R. Rang

### Skylights

## When more than socks were mended

Friday night was sock-mending night for mom. After we had departed for Young People's she would study her favourite newspaper, *De Standaard*, and she would read every letter of it. Then the socks would come out, dozens of pairs of them, and mom would mend and re-mend them. In fact, she would still be mending when we came home. Yes, mom believed that she should stay up until all of us were home. God bless her for that.

Just to set the record straight, on Friday nights we were allowed to come home late. Very late if necessary. Not on Saturdays, because that day was the introduction to the day of rest.

Yes, mom would be sitting there when we came home. There was a cup of tea with a biscuit and mom would ask about the evening. We would tell her of the meeting, the essay, and the "free contribution," but also about walking our friends and girlfriends home and about things we discussed during our walks.

Mom would listen while we shared. We had no special secrets and we knew that mom understood what we talked about. No generation gap, but just good, plain communication.

That's what holds families together. Where there are no real communications, families have ceased to exist. Homes, where there are no heart-to-heart talks, are made up of what the poet called "ships that pass in the night." We are tossed together on the ocean of life and each of us has his own destination, although we don't know one another's destination.

It is secular to believe that home is where the refrigerator stands and where there is a warm blanket on the bed, that home is the place you leave as soon as you can afford to rent a piece of someone else's home and you settle down, free from your parents' eyes.

I was glad to have a real home with a real father and a real mother. They made me want to become a good parent, too.

Our homes ought to be a reflection of the heavenly home. That requires a great deal of effort, of patience, and of prayer.

Mom's sock-mending reminds me of it all the time.

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# News

## Press Review

Carl D. Tuyl

**T**he iron lady who saved the Falkland Islands from the Argentinians came a calling in Ottawa. Her speeches were tougher than two-inch roofing nails. Arm yourselves, and let's be done with all this welfare business. She leans more to the right than the old pirate who wore a wooden peg under his left knee! Trudeau listened politely and wished that she would go home.

**M**ulroney is learning. He looks and sounds a bit yet like the understudy who did not expect to be called to perform, but it is getting better. He even succeeded in showing to the camera in the House an almost credible performance of righteous indignation. This was in connection with a hypothetical question from the Minister for Economic Development who in a sort of theoretical manner asked whether there ever would be sufficient work to employ all Canadians. Mulroney used the occasion to denounce the government and ham it up for the benefit of the 11 o'clock newswatchers.

**C**alvinist Contact, and especially this column is known for its insightful economic information, and this week is no exception. If you do not want to pay

usersfee for your Visa Card, take one from either the Guaranty Trust Co. of Canada or the Sterling Trust Corporation of Toronto. They will not charge the fees that other Visa issuers put on your bill.

**M**embers of the provincial legislation in British Columbia had to sit to about 80 hours continuous debate before finally the bill which gave the government power to fire civil servants received a majority vote. Eighty hours, imagine. It beats even most consistory meetings that I attended. Not by much, of course.

**T**he government is worried. The Liberals have always maintained that they could eat their cake and have it. It was accepted through the years as the inalienable right of the party and the government. They wanted a Charter of Rights, but they did not want the cabinet to be subject to it. A federal court now has ruled that it is possible to appeal a cabinet decision before the court. The government appealed that decision quicker than a banker can count money.

**A** government publication advertised the available

position of administrator for the Secret Service department, and mentioned that the successful candidate should administer a 67 million dollar budget. You could not find the budget of any secret service in any other country even if you offered all the gold of Fort Knox, but that's what I like about us: we are up front people!

**T**his president of the Philippines seems to get about as popular in his own country as a Lada in a General Motors parking lot. It has become quite apparent in the past that his power is based more on force than votes.

**T**he relations between Moscow and Washington are slowly approaching the absolute freezing point. Which is quite dangerous because having reached that point the temperature is in danger of rising so dramatically high that life on earth will become impossible. Andropov and Reagan seem to be doing not much more than ridiculing each other's disarmament proposals.

**S**hamir, the successor of Begin failed in Tel Aviv to haggle a national unity government into shape, and he is now looking for a

coalition cabinet. And 38 Irish rebels shot their way out of jail in Ulster.

**A**nd just to show you that cabinet ministers are terribly busy and creative people, the Minister for Natural Resources in Ontario announced that Ontario intends to make the white pine the province's official emblem as part of Ontario's Bicentennial celebration next year. Ontario would become the first province to have an official tree. I can see the other provinces grow green with jealousy.

**M**y favourite paper is, as many of my readers know, the Fenelon Falls Gazette on which pages letterwriters can ponder the problem why there still is not yet no-name beer in this country, and whose editorial articles can finish with a little gem like this: "We are judged by what we finish, not by what we start." Certainly true in the case of sermons.

## Increasing enforcement of seat belt law in Ontario

TORONTO, Ont. (OPP General Headquarters) — In a directive sent to every OPP detachment, OPP Commissioner James Erskine pointed out that the proper use of seat belts has a direct relationship to the seriousness of injuries received in accidents. He told OPP officers that enforcement of the laws demanding occupants of a vehicle wear seat belts has great potential for reducing deaths and injuries in traffic accidents.

Under Ontario legislation, the driver of a motor vehicle

and any passengers 16 years and over may be charged if they do not use a proper seat belt assembly. The driver is also responsible for making sure that anyone in the vehicle above the age of two and under 16 years wears the proper restraining devices.

Studies conducted in Ontario have found that the number of people wearing seat belts has declined drastically. After their use was made mandatory in 1976, the usage rate was 76 per cent. More recent studies by

Transport Canada have shown that the present rate is about 49 per cent, a reduction of 27 percentage points.

"There are two ways of getting more people to wear seat belts," said Commissioner Erskine, "they are enforcement and education. The OPP officers on traffic patrol will be increasingly vigilant in laying charges for these infractions.

"The education side of the issue will be addressed by OPP Community Services Officers. The officers will emphasize the use of seat belts whenever they talk to community and school groups through the province."

## US Catholics and Lutherans close to agreement on "justification by faith"

MILWAUKEE, Wis. (AP) — An official panel of Lutheran and Roman Catholic scholars announced yesterday that it has reached substantial agreement on "justification by faith," a key issue that divided the two churches in the sixteenth-century Protestant Reformation.

That issue — whether any human merit or faith in God's grace alone brings about a person's salvation — has been a source of mutual misunderstanding and conflict ever since the churches broke apart.

The 20 U.S. Catholic and Lutheran theologians said they still recognized some differences in approaches to the doctrine, but that the differences were not sufficient grounds for division.

"In discovering the basic orientation of the two churches on this question, we were able to get behind stereotypes and the historical caricatures," a joint communique said of the new convergence.

"We can and do confess together that our hope for salvation is based entirely on God's merciful action in Christ."

The brief statement came

after a Sept. 15-18 meeting of the dialogue team in Milwaukee.

The full 21,000-page report of the conclusions will be issued after final minor editing revisions.

A central contention of sixteenth century reformer Martin Luther was that only mercy extended by a gracious, compassionate God through Christ justified human sinners, rather than any works of their own.

The report is the seventh to be issued by the U.S. Catholic-Lutheran talks since they began in 1965.

Previous reports, also finding grounds for reconciliation, were on the Nicene creed, baptism, the eucharist (Holy Communion) as sacrifice, eucharist and ministry, papal primacy and infallibility, and the teaching authority of the church.

The communique said that in contrast to some of the earlier dialogue topics, "the doctrine of justification let us talk about our basic relationship to God rather than about church practices and structures."

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## BIRTHS

**MCBRIDE:** Peter and Joyce thank the Lord for their beautiful baby boy, JONATHAN PAUL DONALD, born July 23, 1983. A brother for Karen. 7th grandchild for Mr. and Mrs. J. Schoon of Port Hope, Ont., and Mrs. H. McBride of Toronto, Ont.  
 27 Goulding Ave., Willowdale, ON M2M 1K8

**ROUKEMA:** With thankfulness to the Lord, we, Peter and Mabel, joyfully announce the birth of our third child, a daughter, whom we have named ROBYN HILARY, born June 20, 1983. She is a sister for Aren and Maria.  
 19064 60 Ave., Surrey, BC V3S 4N9

**SCHINKEL:** Jim and Margot (nee Mein) thank the Lord for the safe arrival of JORDAN ROBERT, born September 23, 1983. A brother for Christopher and Allan. 11th grandchild for Mr. and Mrs. J. Mein of Kitchener; 5th grandchild for Mr. and Mrs. W. Schinkel of Hamilton. 159 Cedarhill Cr., Kitchener, ON N2E 1R3

**STAM:** With much praise and joy, we, Harry and Pam (nee Bill), thank God for entrusting to us our first-born, a daughter, ASHLEY ELIZABETH on September 15, 1983. Ashley is the first grandchild for Mr. and Mrs. Louis Bill, ninth grandchild for Mr. and Mrs. Dick Stam, first great-grandchild for Mr. and Mrs. John Hogeterp, all of Jarvis, Ont., and nineteenth great-grandchild for Mr. and Mrs. Jan Stam of Holten, The Netherlands. R.R.#1, Jarvis, ON N0A 1J0

**WIND:** Mike and Cathy thank God, the giver of life, for entrusting to our care another one of his children, LINDA MARIE, born September 9, 1983, weighing 9 lbs., 1 oz. A little sister for Monica, Karen and Jeremy, and a granddaughter for Mr. and Mrs. A. Ypma, Taber, Alta., and Mr. and Mrs. J. Wind, Surrey, BC  
 Box #1584, Taber, AB T0K 2G0

## MARRIAGES

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## ANNIVERSARIES

Voorburg, Chatham,  
 S. Holland Ontario, Canada  
 1943 1983

Married Noordwijk A-Z  
 S. Holland

On October 13, 1983, the Lord willing, we hope to celebrate the 40th Wedding Anniversary of our parents,

RENG and LIEN VAN KESTEREN  
 (nee Hoekstra)

Their wedding text was Philipians 4:5b "... de Here is nabij." God has been nearby throughout their marriage and we thank him for his great faithfulness. We pray that he may continue to bless them for many years to come and keep our family in his grace.

Congratulations Dad and Mom, Opa and Oma!

Joanne & Chuck Bultman; Ian, Kitri, Kelly, Nathan, Mandy, M'ndy, Sara, Jodi — Grand Rapids, Mich.

John & Bonnie Van Kesteren; Paul, Karen, Kim — Hartland, NB

Hughie & Joanne Van Kesteren; Heather, Shane, Jessica, Jennifer, Jonathan — Chatham, Ont.

Roy & Nina Van Kesteren; Krista, Monique, Renee, Phillip — Chatham, Ont.

Charlene & Jerry Schult; Tim, Rebecca, Leah, Joseph — Ancaster, Ont.

Mike & Hettie Van Kesteren; Michelle, Nicole — Chatham, Ont.

Dave & Faye Van Kesteren; Jeremy, Rachel, Michael, David, Joel, Andrea, Adam — Chatham, Ont.

Charlie & Colleen Van Kesteren; Daniel, Steven, Bryan — Chatham, Ont.

Paul & Debbie Van Kesteren; Natalie Joy — Chatham, Ont.

Joyce & Ron Haveman; Jocelyn — Sarnia, Ont.

Open house will be held, D.V., on Saturday, October 15, 1983, from 2-4 p.m., in the Fellowship Hall of Grace Chr. Ref. Church, Chatham, Ont.

Best wishes only, please.

Home address: 88 Blythwood Cr., Chatham, ON N7M 5N6

## ENGAGEMENT

**TJOELKER-DEKKEMA:** Mr. and Mrs. John and Henny Tjoelker and Mr. and Mrs. Klaas and Engeline Dekkema are pleased to announce the engagement of their children, HETTIE and THEO on September 10, 1983.

1198 Kingsholm Dr., Mississauga, ON L4Y 2H2

## MARRIAGES

**HUGHES-ANNEN:** Each of us alone is incomplete. Together with Christ we are as one. In this there is joy.

We invite you to share in thought and prayers as we exchange wedding vows and ask God's blessing at Deltan, Mich. United Methodist Church, Saturday, October 15, 1983, at 3 o'clock. BECKY HUGHES and BERNI ANNEN.

Future address: 13194 Manning Lake Rd., R.R.#2, Deltan, Mich. 49046 USA

## ANNIVERSARIES

Trenton Welland  
 1958 1983

October 10

With joy and thanksgiving to the Lord, we are happy to celebrate the 25th Wedding Anniversary of our parents,

FRANCIS and MARY DEVRIES  
 (nee Zwart)

Wedding text: "I will instruct you and teach you in the way you shall go; I will counsel you with my eye upon you" (Psalm 32:8).

We pray that God may continue to bless you and grant you many more years together.

With love from your children:

Patricia

Wilma & Andy Veldman

Teresa & Bert (boyfriend)

Debbie

Open house will be held on October 14, 1983, at 7:00 p.m., in the Grace Chr. Ref. Church of Welland, Ont. Home address: R.R.#3, Wainfleet, ON L0S 1V0

1938 October 20 1983

With joy and thankfulness, we would like to celebrate the 45th Wedding Anniversary of our parents and grandparents,

GERRIT and JANTJE  
 VANDERHILL  
 (nee Zylstra)

"Thy Word is a lamp to my feet and a light to my path" (Psalm 119: 105).

Congratulations and love from:

Gerry & Ron Fisher; Melanie, Tim, Michael, Christine — Whitby, Ont.

Robert & Inez Vanderhill; Janice, Jason — Dorchester, Ont.

Diane & George Roorda; Anthony, Daniel, Cheryl, Douglas — Tallahassee, Fla.

Herman & Ina Vanderhill; Jennifer, Gary, Amy, Susan — Lambeth, Ont.

Jerry Vanderhill — Sarnia, Ont.

Lorraine Vanderhill; Shannon, Ryan, Stacey — Sarnia, Ont.

Open house will be held at the East Chr. Ref. Church, 476 Metcalfe St., E., Strathroy, Ont., on Saturday, October 22, 1983, D.V., 10-12 a.m. Best wishes only, please.

Home address: 43 Clarence St., Strathroy, ON N7G 1H2

Windschoten Brampton  
 1923 1983

Praise the Lord

With thanks and praise to the Lord, we celebrated the 60th Wedding Anniversary of our parents, grandparents and great-grandparents,

MR. and MRS. H.A. VEGTER  
 (nee Boven)

On September 24, 1983, in Barrie as a family reunion.

We are thankful that God has been close to them, and has gently lead and sustained them through his amazing grace in their 60 years together. We also thank him for the christian witness they are to all of us, and for the love and concern they always show. We pray that the Lord will continue to bless them and be near to them in the days to come.

To Mom and Dad from:

Jan Vegter

Piet & Annie Vegter

Henk Vegter

Wiebrandt & Truus Buikema

Harco & Diane Vegter

To Oma and Opa from:

Herma, Norm, Dena, Jon, Joni, Klaas, Trudy, Bill, Jan, Charlene,

Harry, Peter, Fred, John, Anneke, Cathy, Dick, Peter, Jack, Dena,

Bill, Henry, Pat, Hilda, David, Otto, Betty.

To great-Oma and Opa from:

Jenifer, Kristin, Jeremy, Melissa, Amanda, Melanie, Sara, Jessica, Ronald, Barry, Michel, Sara, Stacey, Steven, Jeffrey, Amanda, Stefany.

Home address: 7900 McLaughlin Rd., S., Trinity Tower, Apt. #507, Brampton, ON Canada L6V 3N2

## ANNIVERSARIES

1958 Smithers 1983

With thankfulness to our heavenly Father, we announce our forthcoming Wedding Anniversary, which we hope to celebrate on October 17, 1983, D.V.

DICK and CONNIE  
 KRONEMEYER  
 (Euverman)

Children:

Mavis & Bill Luiting; Michael, Geoffrey — St. Thomas, Ont.

Shirley & Evert Dijkens; Julia, Kevin — Smithers, BC

Linda & John Scott — Sydney, BC

Diane — Smithers, BC

Edward — Smithers, BC

Monica — Smithers, BC

## OBITUARIES

Op maandag 19 september 1983 overleed onze geliefde broer en zwager

RONALD BOELENS

echtgenoot van Audrey Boelens-Eelkema op de leeftijd van 80 jaar. Zijn leven was Christus en sterven gewin.

E. Boelens-Notting — Nederland  
 J. Bosgra-Boelens en S. Bosgra — Nederland

S. Eelkema-Boelens en W. Eelkema — Listowel, Ont.

A. Eelkema-Boelens en A. Eelkema — Nederland

L. De Vries-Boelens en D. De Vries — South Mountain, Ont.

B. Swart-Boelens en J. Swart — Nederland

M. Boelens en R. Boelens-Brouwer — Nederland

J. Eelkema-Kuipers — Nederland

T. Eelkema-Boersma — Nederland

B. Meinsma-Eelkema en J. Meinsma — Nederland

J. Eelkema en J. Eelkema-Dijkstra — Nederland

W. Eelkema-Fokkema — Nederland

On September 16, 1983, after a short illness, the Lord took into eternal glory our dearly beloved father, grandfather and great-grandfather,

JACOB BURGHGRAEF

at the age of 78 years and 8 months. Predeceased by his wife Botje Van der Burg in 1978.

Dear father of:

Grace & Cecil Nyboer — Peterborough

Fred & Audrey Burghgraef — Whitby

Clarence & Marion Burghgraef — Ballinafad

Bruce & Jean Burghgraef — Brantford

Charley & Anne Burghgraef — Belleville

Nelly & Tony Van der Male — Whitby

Jack Burghgraef — Omamee

Anne & Gary Nickerson — Pickering

Cora & Berney Stoter — Keene

Lovingly remembered by 25 grandchildren and 4 great-grandchildren. Jesus said: "I am the way and the truth and the life, no one comes to the Father except through me" (John 14:6).

Funeral service was held September 19, 1983, in the "Cephas" Chr. Ref. Church of Peterborough. Rev. H. Menninga officiated. R.R.#2, Omamee, Ont.

Op Donderdag 22 September 1983 heeft de Here tot zich genomen onze medebewoner

Mr. MAURICE van der VLIET op de gezegende leeftijd van 86 jaar.

Onze bede is, dat God zijn vrouw en familie mag sterken met de blijde wetenschap, dat hij nu juicht voor Gods troon.

De bewoners van "South Chatham Village", 40 Elm St., Chatham, Ont.

## OBITUARIES

July 9, September 22,  
 1911 1983

"He who dwells in the shelter of the Most high, who abides in the shadow of the Almighty, will say to the Lord, 'My refuge and my fortress; my God, in whom I trust'" (Psalm 91:1,2).

On September 22, 1983, following a long period of deteriorating health and suffering, our Lord and heavenly Father called home to eternal glory our husband, father and grandfather,

TEUNIS DE WILDE

at the age of 72 years. Beloved husband of Elizabeth De Wilde (nee Voren)

Dear father of:

John & Joyce DeWilde — Holland Landing, Ont.

Marge & Jacob VanEwyk — Richmond Hill, Ont.

Peter & Mary DeWilde — Aurora, Ont.

Liz & Arnold DePooter — Cambridge, Ont.

Hans DeWilde — Willowdale, Ont. 15 grandchildren

The funeral service, recalling our Christian hope, was held on Saturday, September 24, 1983, in the Willowdale Chr. Ref. Church. Rev. Jack Westerhof officiated. Home address: 23 Greenbush Rd., Willowdale, ON M2M 1P2

"Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

We, the Wellandport Young Couples Bible Study Group, hereby extend our deepest sympathy to Mrs. Elsje Ormel and her two sons, Richard and Christopher in the sudden passing away of their husband and father,

RICHARD ORMEL

In a car accident on September 11, 1983.

May God's covenant faithfulness and love give strength and comfort to Elsje and her family.

Rick & Carol Alders  
 Pete & Grace DeHaan  
 Ed & Pat Den Besten  
 Alan & Liz Hessels  
 Alfred & Ann Kiers  
 Rocky & Ann Rutherford  
 Ron & Sandra VanHeli  
 Jim & Wenda Veldman

"Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me; your rod and your staff, they comfort me" (Psalm 23:4).

On September 12, 1983, after a lengthy illness, our Lord called to eternal glory our son-in-law and brother-in-law,

JOHN PRONK

at the age of 29.

It is our prayer that the Lord whom John loved, will sustain his dear wife Jeanette and little son David in this loss.

Herman & Anje Deen — Drayton  
 Gertie & Frank Hansma — Drayton  
 Jane & Tony Mulder — Lucknow  
 John Deen — Edmonton  
 Maynard & Joyce Deen — Drayton  
 "Come, and for every grief  
 In Jesus you will find  
 A sure and safe relief  
 A loving friend and kind."

"For to me to live is Christ, and to die is gain."

On Monday, September 12, 1983, our Lord called home his child,

JOHN PRONK

Loving husband of Jeanette Pronk (Deen)

and loving father of David.

Dear son of: Mrs. Carol Pronk of Arthur, Ont. and the late Mr. Cornelis Pronk.

Brother of:

Aky & John De Vries — Trenton  
 Edith & John Guichelaar — Woodstock

Joanne & Piet Eringa — Tavistock  
 Clarence — Arthur



# Classifieds

## OBITUARIES

"For we shall see him as he is" (I John 3:2).  
On September 22, 1983, the Lord took unto himself, into eternal glory, his child,

**MORRIS VAN DER VLIET**  
born in The Netherlands 86 years ago.  
Beloved husband for 63 years of Cornelia (Tange).  
Dear father of:  
Mrs. Harry (Mary) Vanroboys  
Loving grandfather and great-grandfather to Larry and family.  
Funeral service was held in the First Chr. Ref. Church in Chatham, on September 24, 1983. Rev. Wm. Dykstra officiated.  
Home address: 40 Elm St., Chatham, ON N7M 6A5

Op zaterdag 4 september 1983 nam de Here na een langdurige ziekte tot Zich ons zeer geliefd medelid

**JOHANNES VOS**  
In zijn 66e jaar.  
Wij betuigen onze oprechte deelneming aan Mrs. Lena Vos en familie. Dat de Here hen mag troosten is onze bede.  
De "Jeugd van vroeger", Woodstock, Ont.

## EMPLOY WANTED

Experienced farmer's son, 18 years old, looking for a full-time job on a dairy or hog farm. Please call: (416) 774-6960.

Christian woman looking for live-in nanny work, light housekeeping, care for infant and/or 2 small children under 3 years of age. In Chatham, Blenheim, Tilbury areas. Have good references. Write to Box #4768, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Mature Dutch girl needs employment for immigration as nanny or housework. She has family in southern Ontario. Call (519) 583-1284 or write to: Fred Dupon, R.R.#3, Port Dover, ON N0A 1N0

## TEACHERS

**Listowel:** Listowel Christian School will be in need of a teacher in the primary grades starting January, 1984. Please forward applications or inquiries to: Mr. Arnold-Deelstra, Principal, Box #151, Listowel, ON N4W 3H2. Phone: (519) 291-3086 (school); (519) 356-9056 (home)

## PERSONAL

Nette Hollandse weduwnaar, achter in de zestig, zou graag in contact komen met christelijke weduwe over 55 jaar van Hollandse afkomst, om in elkaars eenzaamheid te delen, de huishouding te doen. Bij voorkeur in het bezit van rijbewijs. Moet genegen zijn te verhuizen naar de Niagara area. Brieven, zo mogelijk met foto, (die teruggestuurd zal worden) onder Box #4764 van Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Oudere man, met kleine handicap, zoekt homemaker. Hoofdzakelijk voor maaltijden en gezelschap. Nieuw huis, alles elektrisch, 2 slaapkamers. Platteland Ontario. Brieven aan Box #4767, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

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## OBITUARIES

"I am the resurrection and the life; he who believes in me will live, even though he dies; and whoever lives and believes in me will never die" (John 11:25,26).

On Monday, September 12, 1983, the Lord took home his child, our dearly beloved mother, grandmother and great-grandmother,

**AKKE (Alice) PERSMA**  
(nee Dotinga)

at the age of 78.  
Predeceased by her husband Pieter Rienk Piersma.  
Beloved mother of:  
Gerry & Toni Piersma  
Jenny & John Van Berkel  
Tina & Joe Veldhuizen  
Tom Piersma  
Obbe Piersma  
17 grandchildren and 21 great-grandchildren.  
Funeral service was held on Thursday, September 15, 1983, at the Smithville Chr. Ref. Church.

## PERSONAL

Kunt u ons helpen bij het opsporen van de volgende personen?

**VAN ARKEL**, Pieter, geboren 22 september 1918, laatstbekende adres in Nederland: Hoorn 19, Alphen aan de Rijn, naar Canada vertrokken op 17 april 1952.

**VAN DEN BERG**, Douwe, geboren op 23 september 1918, laatstbekende adres in Nederland: Coornhertkade 32, Alkmaar, naar Canada vertrokken op 3 augustus 1953.

**EYSENS**, Wietse Anthonius, geboren 11 juni 1918, laatstbekende adres in Nederland: Nw. Karselaan 11, Amstelveen, naar Canada vertrokken op 1 mei 1953.

**HEIKENS-VOSKAMP**, Francina Maartje, laatstbekende adres: 24 Lauderdale Dr., Willowdale, Ontario, echtgenote van Anne Gerrit Heikens.

**VAN HEUVEN**, Margaretha M., geboren 3 september 1928 te Paree, Indonesie, laatstbekende adres in Nederland: 't Marktveld 17, Abcoude, naar Canada vertrokken op 17 januari 1962.

**VAN HOEK**, Gerrit, geboren 27 september 1918, laatstbekende adres in Nederland: Kerkstraat 56, 7471 AL Goor naar Canada vertrokken op 16 juni 1953.

**Netherlands Consulate General**  
One Dundas St., W., Suite #2106  
Toronto, ON M5G 1Z3  
Tel: (416) 598-2520

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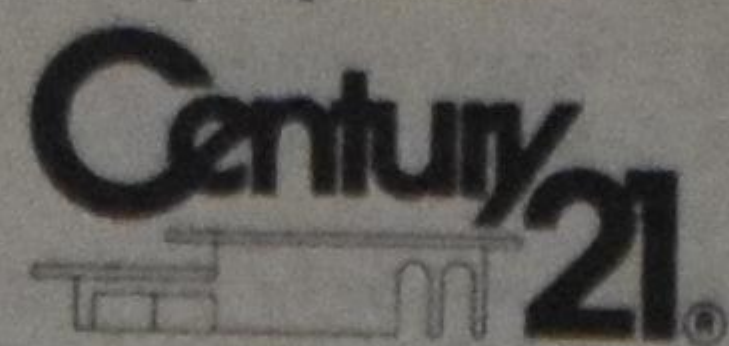
## HELP WANTED

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Man, 82, suffering from heart failure, living in own home in Florida, October through April, seeks part-time or live-in help. Call J. Koole (613) 392-5540.

## New program fills major need, CFFO

**MILTON, Ont. (CFFO)** — Ontario's Beginning Farmer Assistance Program has the full endorsement of the Christian Farmers Federation of Ontario.

The CFFO's September Provincial Board meeting called for a letter of commendation for the Ministry of Agriculture and Food's new initiative.

The CFFO expects that the new program will provide a substantial long-term boost for new family farm

enterprises. "A major need has been filled by this program," Tom Oegema, CFFO President said. "We have been asking for a program such as this for at least the past three years. This is the most urgent area requiring better financial support for family farmers."

Earlier this year the CFFO suggested that the property tax rebate program be reduced if that was necessary to finance a beginning farmers program.

The CFFO was disappointed that the program does not include new farmers who have started up during the past 4 years and are stuck with high interest loans.

**Inform your community of upcoming happenings by placing an ad on the Events Page.**

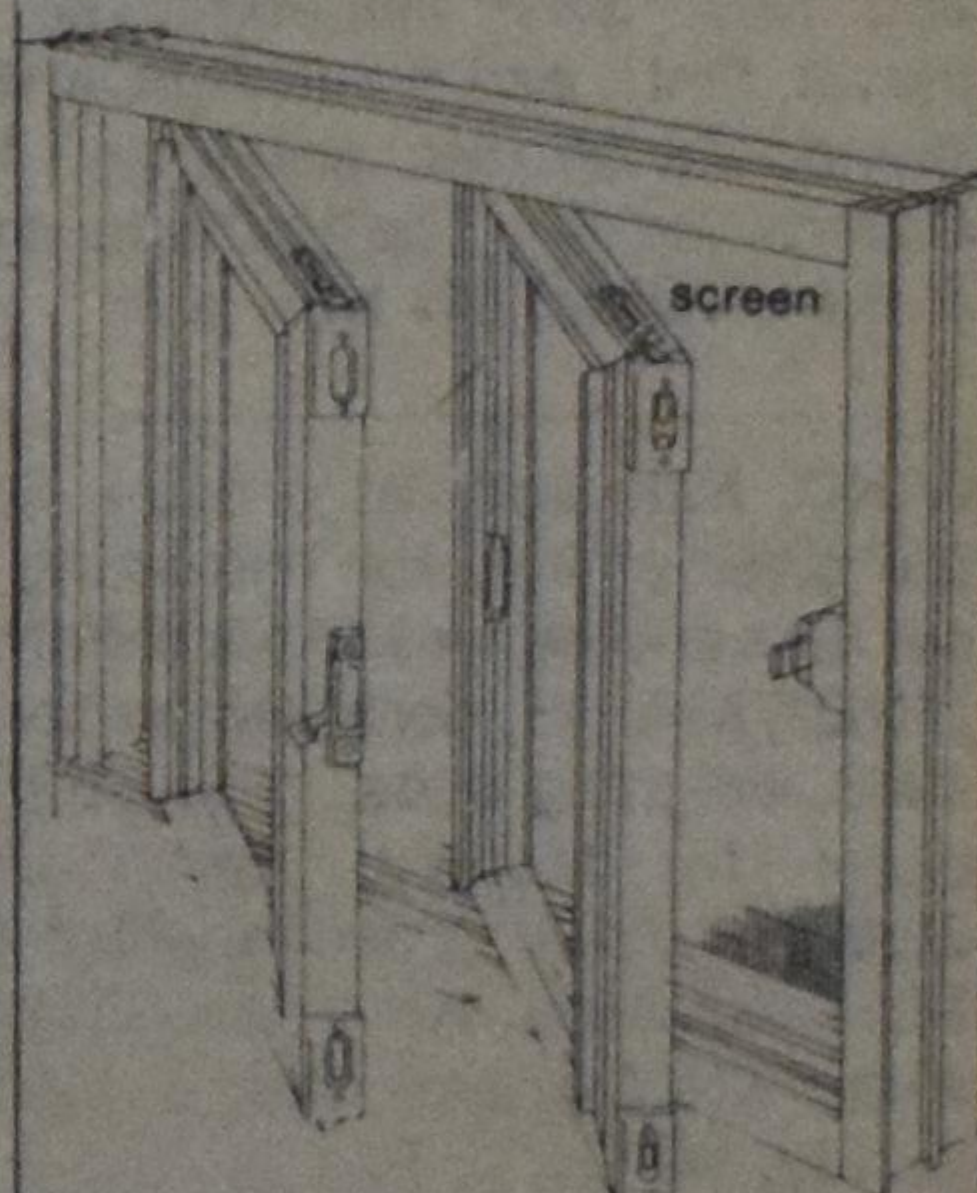
## ACCOMMODATION

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Of bel: (416) 598-2181





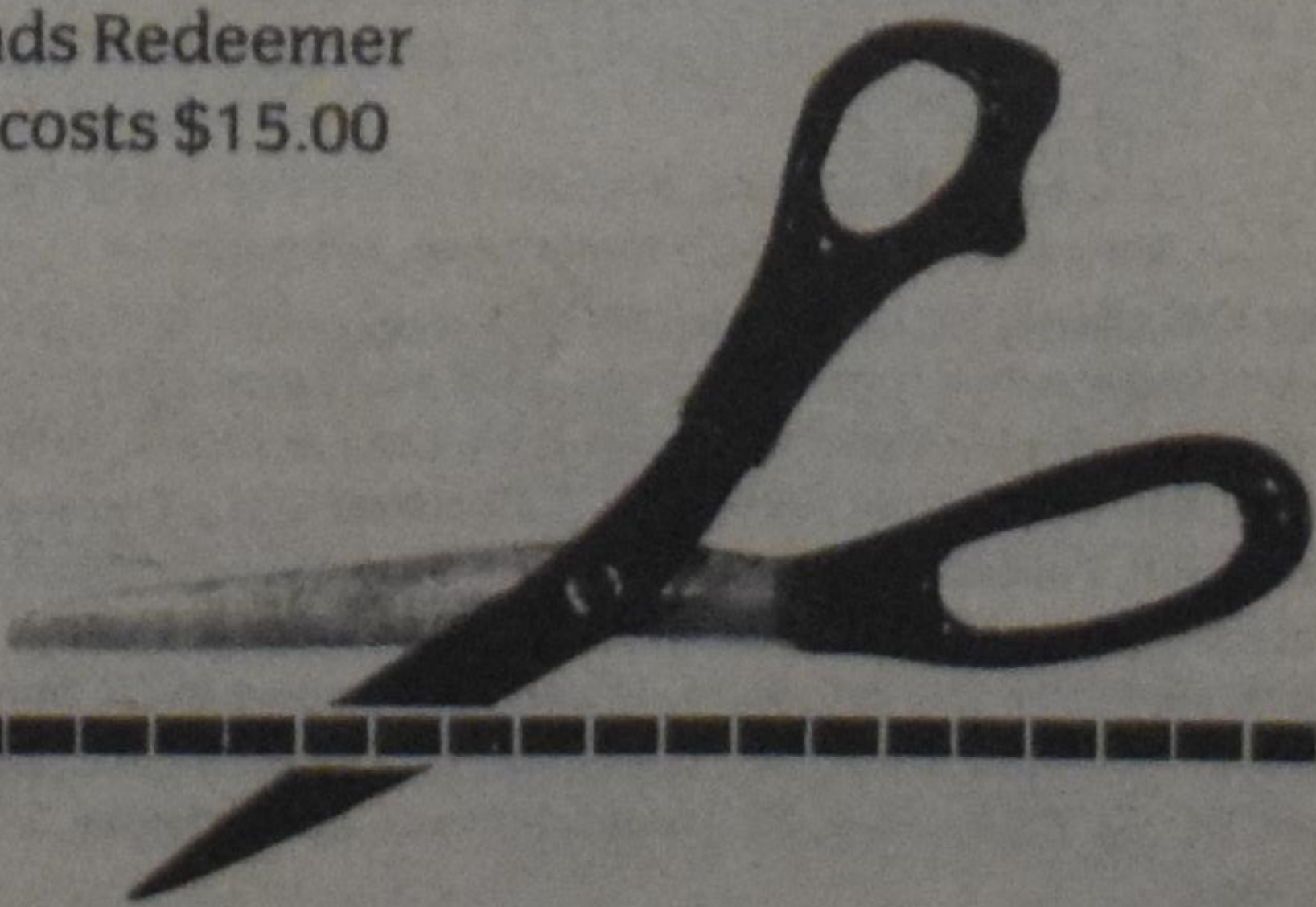
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ME



AND  
MY  
C.C.

When I head off  
to college this fall  
I will be taking out my own  
subscription to Calvinist Contact. For \$15  
for the whole school year I get to keep in touch with news in  
the Christian community and to check  
the Classifieds to see which of my  
friends are getting married  
or having children.

Tony Zekveld will receive his own C.C. this year while he attends Redeemer  
College. A student subscription lasts for the school year and costs \$15.00



Please send a weekly copy of Calvinist Contact,  
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**Calvinist Contact**

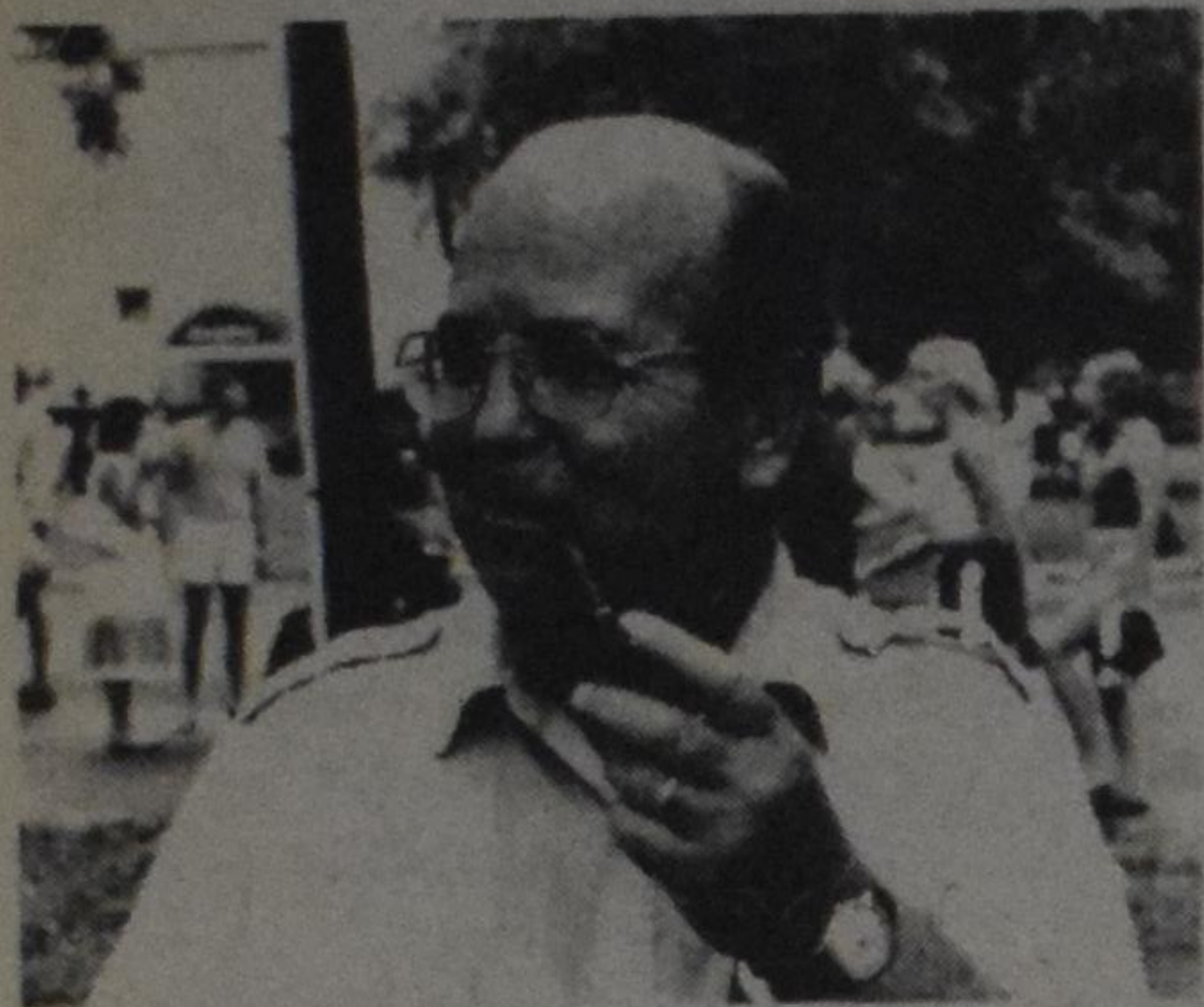
99 Niagara St., St. Catharines, ON L2R 4L3







# Dutch



**Herman De Jong**

Margriet komt me een bakje koffie brengen. "Hoe ver ben je nu," vraagt ze guitig, alsof ze niet verwacht dat er ook maar enige woorden geschreven zijn. "Ik ben net bezig met de inleiding," zeg ik. Terwijl ze op de rand van het logeer-bed gaat zitten (een bed dat miauwt, want de poes ligt er onder, en Margriet is een lekkere Hollandse Moeke) zegt ze: " 't lijkt de knapenvereniging wel, jij met je inleiding! "

Ik spring op. Margriet kijkt verschrikt. Er is enige verontrusting in haar lieve ogen als ik haar gezicht met beide handen omvat. "Margriet," jubel ik, "jij hebt me de materie voor mijn eerste verhaal gegeven. Weet je het nog? Marietje's logeerbed? Onze eerste nacht in Canada vorig jaar?"

Maar Margriet is er niet zo van overtuigd dat de C.D.C.'s (Calvinist Dutch-Canadians) belangstelling zouden tonen voor een verhaal over een logeerbed. Ze denkt dat die lui zwaardere kost nodig hebben. Verhandelingen over de politiek, kerkelijk leven, sociale omstandigheden, enz. Geduldig leg ik haar uit dat ze daar andere bladen voor hebben, zoals "Christelijke

## Van Halsema's onthullingen (3)

Hernieuwing" en "De Banier". Goeie degelijke kost, zoals havermoutse pap, waarin een lepel rechtop blijft staan. Goed, ik geef haar toe, dat ik later wel eens over die zaken zal schrijven, maar eerst .... eerst het verhaal over onze eerste nacht in Canada. "Ze zullen ons erg gekke mensen vinden," zegt ze twijfelend, "zou je dat nu wel doen, lieverd?"

Nu moet ik voorzichtig zijn. Lieverd ... dat betekent dat er met zwaar geschut geschoten zal worden. Gewoonlijk is het: schat, of: lieve jongen, of: kerel van mij (denk ik altijd aan korte broekjes).

Ik sta al in de houding. "Generaal, zegt U het maar ..." Ze ligt al te schudden van de lach, en ik weet dat ik het heb gewonnen.

's Middags klim ik op de fiets. Ik zal toch een doosje sigaren moeten kopen voor mijn jarige vriend. Als ik door Helpman rijd, besluit ik door te rijden naar ons volkstuintje. De tomaten hingen zo lekker te rijpen, misschien kan ik ze vanavond ook nog met zelfgekweekte tomaten verrassen. Ik passeer de begraafplaats "Esserweg" waar mijn vader en moeder zijn begraven. 'k Ben er in tijden niet geweest en daarom besluit ik om hun graven nog eens te bezoeken. Net zal ik de oprijlaan binnenrijden, of ik zie Kees Koning een zijpad afrijden. We groeten elkaar met het Groningse: Moj, ook al is het ver in de middag. Kees Koning behoort niet tot onze intieme vrienden. Zijn volkstuintje grenst aan de mijne, en zo leerde ik deze

zwijgzame metaalwerker kennen. Koning is een rasechte socialist. Hij is net zo rood als sommige van onze dominees.

Koning knippert met z'n ogen. Ik kan zien dat hij geschreid heeft. Zacht vraag ik: "Hoe is het er nu mee, Kees?" Koning kijkt recht voor zich uit en zegt niets.

Samen luisteren we naar het getjirp van een vogel. Het regent niet meer, maar het marmer van de grafstenen is nog nat-glimmend en daardoor steken ze scherper af tegen het groen van de struiken rondom.

Koning had een dochter in Canada, die een paar maanden geleden aan kanker stierf. Een tragisch geval, waarover ik U later meer zal vertellen. Omdat ze gescheiden was van haar man, die ze als Canadees soldaat in 1945 ontmoette, en helemaal alleen in Canada heeft Kees Koning haar stoffelijk overschot over laten brengen naar Nederland. Hier ligt ze begraven ... naast haar moeder.

Koning keert zijn fiets. "Zell'n we nog ev'n kiek'n?" vraagt hij. We zetten de fietsen tegen een boom en lopen zwijgend naar haar graf. Kees loopt moeilijk. Ik weet dat zijn voeten blauw-zwart zijn vanwege een gebrekkige bloedsomloop.

Als we dichterbij komen, zie ik dat de grafsteen nu klaar is. " 't Het me hail wat cent'n kost, maar ik wol't mooi hebb'n," zegt Koning. Dan staan we er recht voor, en plotseling zie ik het alles weer voor me. Het ziekenhuis in Toronto, waar we Maaïke verleden

jaar nog bezochten. Het kleine lichaam, weggeteerd door die alles verwoestende ziekte. Het gebreien mutsje, om het kale hoofd te verbergen. En dan ... de gefluisterde woorden: "Zeg maar aan mien Pa dat ik naar Jesus gao." Toen we afscheid van haar namen, zei ik: Maaïke, jij bent een Koningskind!

En dat is wat Kees Koning, de socialist, op haar steen liet zetten. Het staat daar in cursieve, forse letter: *IK BEN EEN KONINGSKIND*. Ik grijp Kees bij de hand. "En jij, Kees ... hoe is het nu met jou?" Al die jaren dat we elkaar ontmoeten bij onze tuintjes, al die jaren kon ik niet over de Heiland spreken. Ik heb het wel geprobeerd, maar telkens kreeg ik hetzelfde antwoord: 'k Wil er naait over proat'n ... aal dei fiene zoak'nluu, ze belazer'n joe waar je bie stoan."

"Halsema", zegt Kees, "Wil ie veur mie bidd'n? Ik heb het zo stoer. Ik waait dat Maaïke in de hemel is, en mien vraauw ook ... maar ik heb ja mien haile lev'n tegen God sputterd. Ik ben baange, dat zien Koningriek naait veur mie weglegd is."

Maaïke Koning ... bij leven en welzijn, en Deo Volente, zal ik U later ook over haar vertellen.

*Herman De Jong woont in Jordan Station, Ontario.*



### Huisvestingskosten

Een van de interessante feiten die tijdens de laatste volkstelling zijn vastgesteld is dat de waarde van een gemiddelde woning in Canada tussen 1971 en 1981 met ongeveer 26 procent is gestegen.

De waarde van een door de eigenaar bewoond huis varieerde van \$38.610 in New Brunswick tot \$100.000 in Brits Columbia. In Alberta bleek het gemiddelde huis \$94.000 te kosten.

In 1981 woonde 37% van de Canadese huiseigenaars in Ontario, waar een woning gemiddeld \$78.218 waard was.

### Hollandse iepen ziekte steekt kop op

De Regering van Manitoba maakt zich zorgen over de verspreiding van de zg. Dutch Elm Disease, een iepen

ziekte die zich naar de Westerse provincies heeft verspreid, nadat de ziekte in oostelijk Canada in de loop der jaren al ernstige schade aan de iepen had toegebracht. De ziekte bestaat hieruit dat een soort zwam de water aderen van de boom verstopt, waardoor de boom uiteindelijk dood gaat. De ziekte wordt veroorzaakt door een insect dat zich binnen in de boom voortplant.

De Minister van Natural Resources, Al Mackling, heeft de bevolking van Manitoba opgeroepen zijn departement er van op de hoogte te stellen als zij een door de ziekte aangetaste iep zien. Hij zegt dat de verspreiding van de ziekte alleen voorkomen kan worden als de aangetaste bomen in een vroeg stadium gevonden worden.

Zij die willen weten hoe zij kunnen constateren of een boom aangetast is of andere inlichtingen willen hebben kunnen zich in verbinding stellen met het Manitoba Department of Natural Resources, Forest Protection and Dutch Elm Disease Branch, 300 Kenaston Boulevard, Winnipeg, R3N 1Z4; telefoon 477-4619.

### Nieuwe postzegel ter ere van een slaaf

Onlangs is in Canada een postzegel in de handel gebracht ter ere een zwarte pionier in Ontario. Zijn naam was Josiah Henson. Hij was een slaaf in Maryland die gadesloeg hoe zijn vader en moeder verkocht werden en van hem weggenomen werden. Henson was een Christen die als lekedominee de Methodist Episcopal Church heeft gediend. Hij was ook

opzichter op de plantage van zijn meester, maar toen hij merkte dat hij verkocht zou worden en van vrouw en kinderen gescheiden zou worden, besloot hij te vluchten. Met de Poolster als zijn kompas zocht hij met zijn twee jongste kinderen op zijn schouders de weg naar Canada, waar hij in October 1830 arriveerde. Als Methodisten dominee werd hij de leider van een kleine zwarte gemeenschap in Dresden, Ontario waar hij een school begon voor zwarte kinderen. Hij heeft ook een boek geschreven over zijn ervaringen en heeft veel gedaan om andere slaven naar Canada te krijgen.

Op een van zijn vele reizen heeft hij Harriet Beecher Stowe ontmoet, die zijn boek had gelezen. Of zij hem echter als hoofdpersoon van haar boek *Uncle Tom's Cabin* gebruikt heeft is niet met zekerheid te zeggen.

### Het Aziatische centrum

#### in de provincie

#### Brits Columbia

Het Asian Centre van de Universiteit van Brits Columbia is een centrum voor de behandeling en verhandeling van informatie tussen Canada en een aantal Aziatische landen. En het gebouw zelf is een uitstekend voorbeeld van wat wat er door samenwerking tot stand kan komen.

Het is allemaal begonnen toen de Sanyo Corporation of Japan besloot om het Sanyo paviljoen dat voor Expo'70 in Osaka was gebouwd aan Canada te schenken. Uiteraard kon men moeilijk het hele paviljoen naar Canada

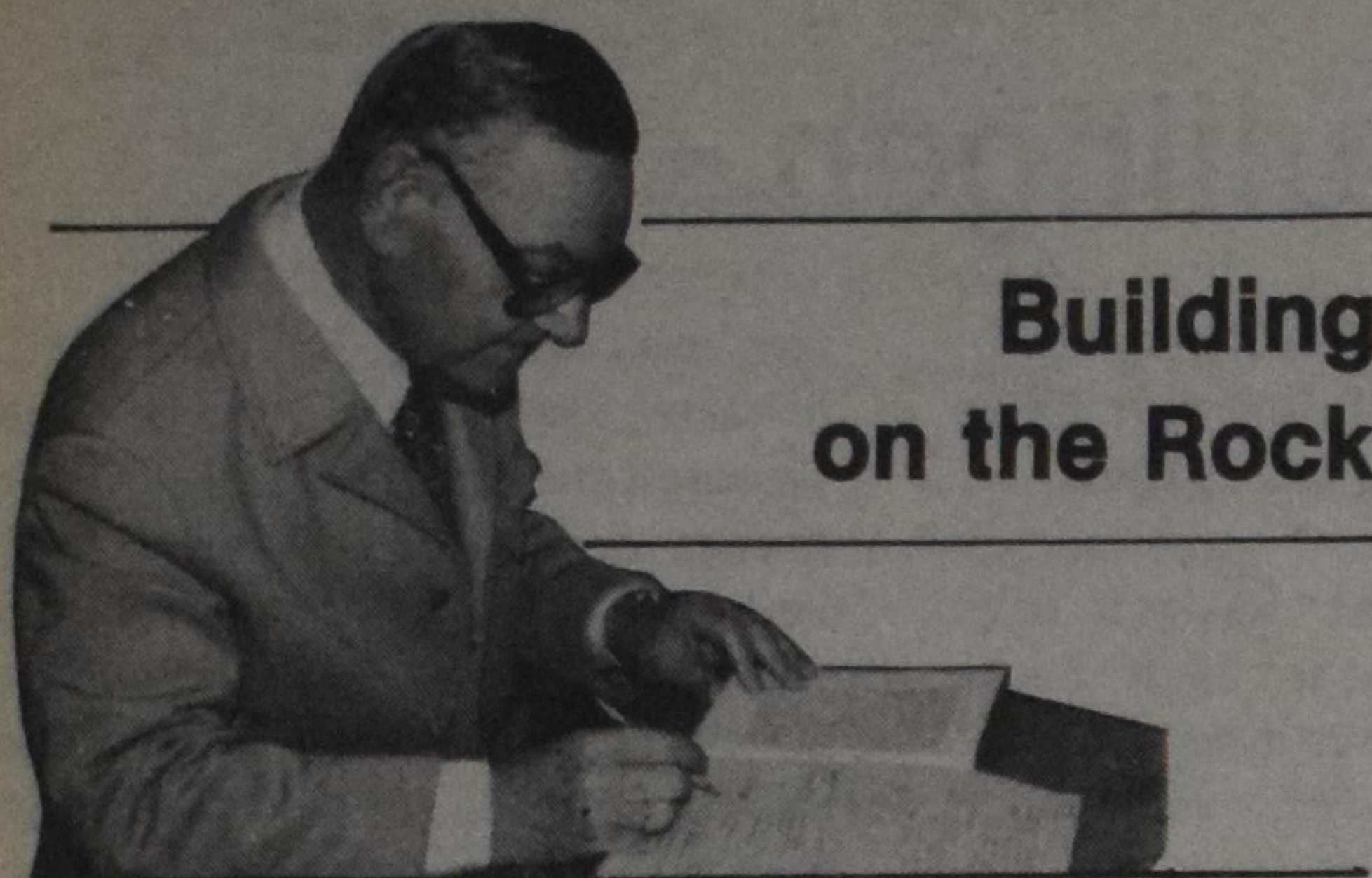
verscheppen, maar dat heeft men wel gedaan met het piramidale dak. Alle belangrijke onderdelen van dat beroemde dak zijn naar Brits Columbia overgebracht en de rest van het gebouw is daaromheen opnieuw ontworpen. De reconstructie is geheel gefinancierd door de Japanse Federatie van Economische Organisaties, de regeringen van Japan en Canada en donaties uit het Canadese bedrijfsleven.

Canada's banden met Azië worden steeds belangrijker. In totaal bedraagt de invoer uit landen als Japan, Korea, China en India jaarlijks ongeveer vijf biljoen dollar. En we moeten hierbij ook niet uit het oog verliezen dat Canada ongeveer een half miljoen inwoners telt die uit die landen gekomen zijn, en hun invloed op het Canadese leven is duidelijk te merken.

Het Aziatische Centrum geeft Canadezen een uitstekende gelegenheid om meer te leren over het Aziatische leven en de Aziatische cultuur. Er worden hier Aziatische studies georganiseerd, workshops gehouden en conferenties georganiseerd over onderwerpen als economische ontwikkeling en politieke verschuivingen in Aziatische landen. Bovendien kunnen er in het centrum tentoonstellingen worden gehouden, zodat men zich ook op deze manier een beeld kan vormen over de oude geschiedenis van deze landen tot hun moderne muziek en kunst.



# Books



## Building on the Rock

### Merciful Christians

*Blessed are the merciful ...  
Matthew 5:7*

Jesus' teachings in the Sermon on the Mount were in sharp contrast with the teachings and the life-style of the scribes and the pharisees. This is quite clear when Jesus spoke about the merciful. The Jewish leaders were very strict in keeping many futile stipulations of the law, tithing mint and dill and cummin, but in the mean time they neglected justice and were merciless, devouring widows' houses.

Also today in the church there are such "pious"

money-makers. Usually they are very conservative in their opinions, sticking to traditions. In their business, however, they are without consideration for their employees, dealing harshly and cruelly with their neighbour.

In his beatitude for the merciful Jesus points to an inner altruistic spirit, a big-heartedness which belongs to christian life, and which does not depend on circumstances or on the question whether the object of mercy is a friend or an enemy.

We should be merciful in our judgments and in our deeds. As Christians we must always remember how much mercy Christ has shown toward us, great sinners as we are. Then we will be filled with his mind and it will become easy to show mercy to others. The parable of the two debtors are instructive in this respect.

Moreover, in the Kingdom of God there is a firm rule. He who gives, will receive. To be merciful is a tremendous investment. He who shows love, will receive love. Of course, this return of love may never be a motive for our merciful actions. Then we have lost our reward.

Nevertheless, Jesus says: "Blessed are the merciful, for they shall obtain mercy."

Rev. Henry Van Andel

#### Media

### Television book fun but ...

**T.V. The Casual Art**, Martin Williams, Oxford University Press, 1982, (Don Mills, Ontario), h.c., 161 pp., \$22.50. Mike Hoyer, Belleville, Ontario.

For those of you who grew up as a product of the postwar baby boom, you may be interested in reliving all your favourite television shows in Martin Williams, *T.V., The Casual Art*. But before you rush out and invest \$22.50, read on.

Martin Williams, an American writer for several prominent newspapers gathers together in this book, a collection of revised articles from the 1960's. Every show you loved or hated gets an honourable mention in some form or other. Williams main thesis is that underneath the trash, (trash he defines as "generally slick, smooth, modishly professional, knowledgeable productions" p. 36) most of T.V. falls into a category of popular art.

The cultured person, he contends, only watches the news, finds nothing on T.V. on Sunday mornings, and is bored by T.V. on Sunday afternoons but watches lots of film in the theatre. The rest of us folks spend the bulk of our time watching modern day rewrites of Hamlet, Marcel Marceau a la Red Skelton (who?) or the decadence of Paddy Chayefsky.

The reader may by now realize that his money had best go to the mission field. It is interesting reading, but out of context with the 80's. Only one quote written in 1962 taken in the light of last winters' hoopla about Pay T.V., is worth including: "I'll make a prediction: pay T.V. will probably come, and when it comes there will be the same shows there are now, and there will be commercials. Television is the popular dramatic medium, as the stage once was and as the movies were more recently, and that fact basically determines what we see on television — not crass producers, not opportunistic network vice-presidents, not greedy sponsors. Nothing much about T.V. will change just because the same millions who watch for free begin "dropping coins in a slot ..." p.56.

How true!

In summary, the nostalgia was fun but the analysis, old as it may be, is not serious enough as a contender in the realm of T.V. literary analysis.



## The Book Manor

# To All Our Children

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